

THE
TESTIMONY
OF THE
King of Martyrs
Concerning his
KINGDOM.

JOHN xviii. 36, 37.

Explained and Illustrated in SCRIPTURE LIGHT.

By Mr. JOHN GLAS Minister of the Gospel, and Pastor of the Church of CHRIST which is at *Tealing*.

JOHN i. 46. — *Come and see.*

REV. xvi. 10. *And the fifth Angel poured out his Vial on the Seat of the Beast; and his Kingdom was full of Darkness, and they gnawed their Tongues for Pain.*

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PREFACE.



WHEN there is so much Regard paid to the Testimony of Men, which can never be the Ground of our Faith, it cannot be questioned but that more Regard is due to the Testimony of the Author and Finisher of Faith: For if we receive the Witness of Men, the Witness of God is greater. At least it may be expected, that as many as would fight the good Fight of Faith, and lay Hold on Eternal Life, will give a fair Hearing to this good Confession, which Jesus Christ witnessed before Pontius Pilate. And certainly no true Christian will find Reason to be ashamed of this Testimony of our Lord, even tho' it will make all them, that are not ashamed to confess it in all its Parts, Partakers of the Afflictions of the

Gospel: For God hath not given them the Spirit of Fear; but of Power, and of Love, and of a sound Mind.

The true Cause of my Sufferings is the open Confession of this Testimony of Jesus Christ, as I understand it: And no Man can confess any Part of Divine Revelation, but according to the Understanding he has of it; otherwise it is not his own Confession, but another Man's; or he confesses not Truths but Words: For this Cause I suffer in my Name, by cruel Mockings and Reproaches, and in my Ministry being rejected, as the Head of the Corner himself was, by them that pretend to be Builders: And for this Cause I suffer the Loss of my Living in the World, as far as lies in the Power of my Persecutors; and it will be owing to the good Providence of God, and the Equity of the Magistrate, if my Sufferings do not proceed yet further: Yet in all this the Enemies of my Cause perswade themselves and their Followers, that they are doing God good Service: And I am perswaded, that I ought not to think this strange, as tho' some strange Thing had happened to me.

But, being thus debarred from that Access I once had to preach the Gospel of the Kingdom, and declare the Testimony of Jesus Christ in a publick Manner, I thought it my Duty to do my best to make it manifest, according to my Measure, by Means of the Press, (which is yet free,

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free, and has been, by the good Providence of him that is Head over all Things to the Church, made very useful in the Recovery of Christianity from the Corruption of it by Antichrist) and so to offer my Testimony against the prevailing Errors of the Day and vindicate the present Truth, The Word of Christ's Patience, that has been condemned and rejected by our Builders.

I am very sensible, that, as it was never designed to please any Faction or Party of this World, no Party will be altogether pleased with it. But there are two Sorts of Men, from which the Gospel met with Opposition at the first, and which remain unto this Day tho' perhaps under other Names; and from both I expect heavy Censures.

1. They that affect a Temporal Kingdom to Christ, and a worldly Church; thus, minding earthly Things, and professing Dissatisfaction with the Christian Doctrine of patient bearing the Cross after Christ, these would have the Nations of this Earth (now brought under the Christian Name, not by the Influence of the Gospel, by which Men were made Christians at first; but by these Means which served unto the treading of the outer Court of God's House under the Feet of the Gentiles) to come in the Room of God's ancient Nation Israel; and they would have the Powers of the Earth, and Kings of the Nations, to be Successors to the Rulers of that Kingdom of God, especially

to the Kings that sat on the Throne of David. These Men are much offended it should be now said, that, as there was a constant Prefiguration of Christ, as a Prophet and Priest, in that earthly Church, so it had a constant Prefiguration of his Kingdom. Their chief Arguments are Sigas, the Fathers and Martyrs, and the Authority of the Church, or of the Clergy; but the Strength of their Cause lies in Deceit and Violence: And from them, and those that will be stirred up by them, they, that will not be ashamed of the Testimony of our Lord, may expect the Treatment of which he forewarns his Followers, John xvi. 2.

2. These that are for natural Religion new dressed, and having on the Christian Name, but really set up in Opposition to Christianity. These are the wise Men, the Orators, the Disputers of this World. If any Man of them shall condescend to take any Notice of what's here said, it will be treated by them with Scorn and Contempt, and with them it will pass for Nonsense, Mysticism and Enthusiasm: And, notwithstanding of all their Pretences to the generous Principles of Humanity and Liberty of Conscience, some of them can also persecute.

The Charge of Enthusiasm was some Time brought by the Episcopal Faction, against the Men of the established Church: For when that Faction, for the Support of their Cause, embraced the English Forms, and these of the Church spake of the Spirituality of God's Worship, and

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of praying in the Spirit, there was a mighty Cry among them against Enthusiasm: And for a Recompence of this their Contempt of the Spirit of Christ and his Gifts, there came a Sort of Spirit upon some of that Faction, and they became downright Enthusiasts, according to the Word of our Lord, John v. 43. And it is also very remarkable, that the Lord hath at this Day so far confounded the Language of the Builders of natural Religion and Morality, in Opposition to true Christianity, that they cannot understand one another about the very Foundation of their Building.

For my Part, I cannot understand what should be the Design of the present Cry against Enthusiasm, if it be not to make us conclude, that because there are false Spirits, therefore there are none true; and so to fright us out of all Spirituality, and every Thing that's above Nature in Religion, and this in an Age that does not seem to be in an Humour for any Thing like Spirituality. But it is suprising to see the Men of the established Church, who were sometimes Sufferers under the Reproach of Enthusiasm, beginning to talk in that same Stile wherein their Party has been reproached. And even the Judaisers will agree now in the Accusation of Enthusiasm against the Truths of Christ by me confessed, tho' themselves shew full as great Regard in some Things, to their own Experience, and that of their Fathers and their

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Prophecies, as they do to the written Word of God.

Yet Christians must not reject all Spirits, lest they sin against the Spirit of Christ; and they must try the Spirits, whether they be of God; because many false Prophets are gone out into the World. And if upon Trial, they find any of the Marks of an antichristian, or false Spirit upon the Doctrine that I teach, I am content it be rejected. If I deny that Christ is come in the Flesh, if I set up any Thing that he came in the Flesh to destroy, if I seek to destroy any Thing that he came in the Flesh to establish, and if that wherein I differ from others, do not carry in it a Confession, that he is come in the Flesh, then let my Doctrine be rejected as coming from a false Spirit; if it savour not of that Spirit who speaks not of himself, but glorifies Christ, taking the Things of Christ, and shewing them unto his People: And if I confess not that Jesus is the Christ, or deny the Father and the Son, let me pass for a Liar, a Deceiver, and an Antichrist. If I speak of the World, and if the World hear me, let me be rejected as one of those false Prophets that are gone out into the World. If I hear not the Word of the Apostles of Christ, and if I reject or add any Thing to their Explication of the Old Testament Prophecies, and use a private Interpretation of my own, or of any Set of Men; if I speak not according to the Old Testament and the New, let it be declared there

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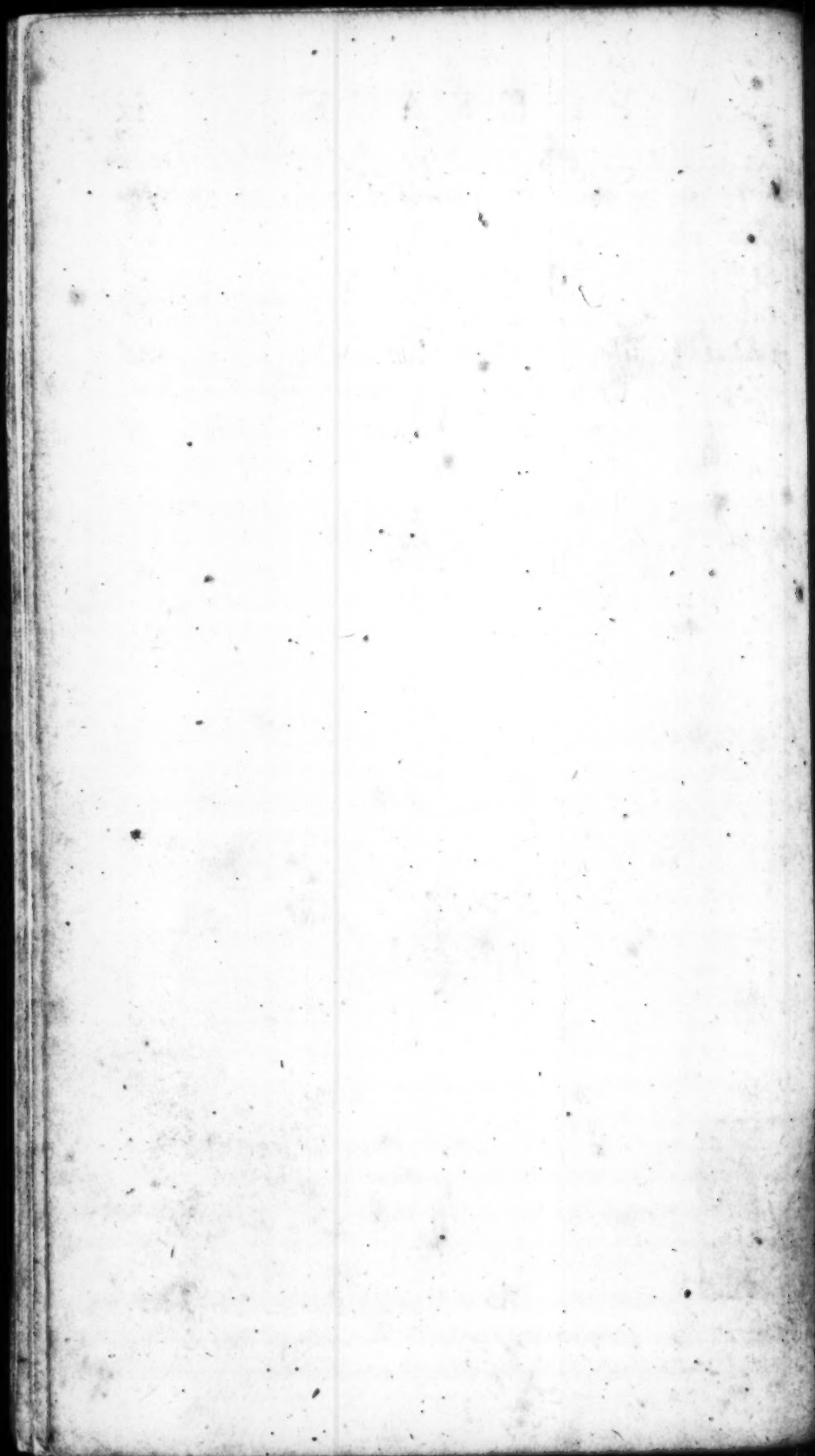
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is no Light in my Doctrine. And if I speak any Thing against the merciful Spirit of the Gospel, or the Gospel Commandment of brotherly Love, then let it be said, that my Doctrine is not of God. See 1 John iv. 1,--8. But if it shall be found otherwise, let them that cry me down, and persecute me as a Deceiver, and false Teacher, &c. take Care what manner of Spirit they themselves are of, and how they will answer to the Judge that stands before the Door, unto whom I commit my Cause.



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The TESTIMONY of the King of Martyrs con- cerning his Kingdom.

JOHN xviii. 36, 37.

Jesus answered, My Kingdom is not of this World: If my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the Jews: But now is my Kingdom not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this End was I born, and for this Cause came I into the World, that I should bear witness into the Truth. Every one that is of the Truth, heareth my Voice.

C H A P. I.

Of the Prophecies of Christ's Kingdom.



OUR Lord stands here before the Roman Governor, accus'd of making himself the King of the Jews, and so being against Cæsar; Luke xxiii. 1, 2. This accusation is brought against him by Men
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that were offended in him; because he came not to them in a temporal Kingdom, against *Cæsar*, as they themselves desired and expected; so it came very ill from them. And *Pilate*, who could not but know their Expectations of the *Messiah*, might well understand, that for Envy they had delivered him, *Mat. xxvii. 18.*

In answer to this Charge, our Lord denies not, but confesses himself to be the promised King, and owns his Kingdom. *Pilate* had asked him, *v. 33. Art thou the King of the Jews?* He answers, *Sayest thou this Thing of thy self, or did others tell it thee of me?* *Pilate* being touch'd with this, as respecting his Method of Procedure in Judgment, answers with a Disdain of the *Jewish* Nation, and casts the Blame on the Nation, and the Chief Priests, that had delivered him to him. Here is an Instance of Church Rulers, their delivering Men to the civil Magistrate to be punished. Christ has forewarned his Followers of this Treatment, and this has been abundantly practised upon the Saints and Martyrs of Jesus by Antichrist: But he has never given any Encouragement to his Churches, or their Overseers, to take this Course. *Pilate* enquires again what he had done. Jesus in his Answer, owns his Kingdom; *My Kingdom and my Servants.* From which *Pilate* inter that Question; *Art thou a King then?* Jesus

answers

answers, *Thou sayest that I am a King. To this End was I born, and for this Cause came I into the World, &c.*

It would seem he shuns to own himself now the King of that Nation of the *Jews*, who were denying him to be their King; neither does he own himself to be such a King as the *Jews* were looking for, or as *Pilate* was now enquiring about. But he confesses that he is that King, that was promised to the *Jews*, spoken of by their Prophets, and that was to come of the *Jews*, *Mat. xxvii. 11. Mark xv. 2. Luke xxiii. 3. Art thou the King of the Jews?* *Jesus said, thou sayest.*

SECTION I.

JACOB, when blessing *Judah*, spake thus of him, *Gen. xlix. 10. The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet; until Shiloh come, and unto him shall the gathering of the People be.*

This Prophecy imports, 1. That the chief Government among the Children of *Israel*, that were to become a great Nation, should be in the Tribe of *Judah*, of which that *Shiloh* should come; For *Judah* prevailed above his Brethren, and of him the chief Ruler, or Prince; *1 Chron. v. 2.*

2. That this Government should have its End and Issue in that *Shiloh* to come, and when

when this Government should be utterly at an End, that *Shiloh* should then certainly be come.

3. That this *Shiloh* should have a Collection of People under him obeying him.

The Scepter and Law-giver is now departed from *Judah*, by the Confession of the *Jews* our Lord's Accusers, who said, *We have no King but Cæsar*. That great Governor, that King of the Collection of People, must therefore be come: *Judea* being now no more a Kingdom or Common-wealth by itself, but a Province of the Roman Empire, Jesus confesses himself to be *that King*, and what he says v. 37. (*Every one that is of the Truth, heareth my Voice*) explains that Part of the Prophecy, *Unto him the gathering of the People, or to him the Obedience of Peoples.*

Moses in blessing *Judah*, *Deut. xxxiii. 7.* referring into *Jacob's* Prophecy, says, *Hear the Voice of Judah, and bring him (i. e. Shiloh) unto his People.*

But the most notable Promise of this King, the *Messiah*, is that made to *David*, which we have recorded, *2 Sam. vii. 11,--10. And as since the Time, that I commanded Judges to be over my People Israel. and have caused thee to rest from all thine Enemies.) Also the Lord telleth thee, that he will make thee an House. And when thy Days be fulfilled, and thou shalt sleep with thy Fathers, I will set up*

up thy Seed after thee, which shall proceed out of thy Bowels, and I will establish his Kingdom. He shall build an House for my Name, and I will establish the Throne of his Kingdom for ever. I will be his Father, and he shall be my Son: If he commit Iniquity, I will chasten him with the Rod of Men, and with the Stripes of the Children of Men. But my Mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine House, and thy Kingdom shall be established for ever before thee: Thy Throne shall be established for ever. And 1 Chron. xvii. 10,--14. And since the Time that I commanded Judges to be over my People Israel) moreover, I will subdue all thine Enemies. Furthermore, I tell thee, that the Lord will build thee an House. And it shall come to pass, when thy Days be expired, that thou must go to be with thy Fathers, that I will raise up thy Seed after thee; which shall be of thy Sons, and I will establish his Kingdom. He shall build me an House, and I will establish his Throne for ever. I will be his Father, and he shall be my Son, and I will not take my Mercy away from him, as I took it from him that was before thee. But I will settle him in mine House, and in my Kingdom for ever, and his Throne shall be established for evermore.

We may see in the following Verses how much David was affected with that Promise, when

when he received it. This is the Word upon which God caused him to hope, the *Covenant* that God made with him. This great Promise is much insisted on in the *Psalms*, where it is several Times particularly mentioned; as in *Psal.* lxxxix. 19,--36. and *Psal.* cxxxii. 11. yea throughout the *Psalms*; and in the Prophecies of the Prophets, that followed after *David*, this Promise is explained upon and unfolded, as for Instance, *Isa.* ix. 6, 7. *Jer.* xxiii. 5, 6. and xxxiii. from that 15 Verse to the End. We find this Promise also pointed at by the Angel foretelling the Birth of Christ to his Mother, *Luke* i. 31, 32, 33. and in the Song of *Zacharias*, *Luke* i. 69, 70. And that Designation, *The Son of David*, given to the promised *Messiah* by the *Jews*, and to Jesus by them that believed in him, was taken from this Promise. And 'tis to be noticed that the great Scope and Sense of this Promise, and the Fulfillment of it in *Jesus Christ* is declared in the first Gospel Sermon after his Ascension, *Acts* ii. 30,--35. Therefore being a Prophet, and knowing that God had sworn with an Oath to him, *That of the Fruit of his Loins, according to the Flesh, he would raise up Christ, to sit upon his Throne, &c.*

Now if we consider that Promise made unto *David*, we will find it was twofold, or had a twofold Aspect, first towards *David's* Successors in the Throne of that same King-

dom, where *David* reigned in *Jerusalem* on Earth, 1 *Chron.* xxviii. 4, -7. 2 *Kings* viii. 19. 1 *Kings* xi. 36. 2 *Chron.* xxi. 7. and then, chiefly, to the *Messiah*, for whose Sake the Promise respecting *David's* temporal House was given. In the first Respect, this Promise was some Way conditional, in the second it was absolute; in the first Respect it was but temporal, reaching the full End of it, and having its Issue in the *Messiah*; But as it respected him it was eternal. *Thine House and thy Kingdom shall be established for ever before thee, thy Throne shall be established for ever. I will settle him in mine House, and in my Kingdom for ever, and his Throne shall be established for evermore.*

And 'tis evident that the Promise of establishing *David's* temporal House and his Sons upon that Throne, had a Reference to that which is eternal, and that Seed of *David* eminently so called, even *him* who was to be settled in God's House and Kingdom for evermore. That Promise spake of him thro' these, and *David's* temporal House and Kingdom with his Successors on that Throne, are set up in this Promise as a Hedge and a Prefiguration of the *Messiah* in his Throne and Kingdom, which was the great Thing intended in the Promise. Thus God foreshew'd this great Event by Things, as well as Words.

And there is no Reason why God may not set up some Things as Pledges and Signs, and Prefigurations or Types of great Events, and then plainly declare, that these Events were intended in these Signs and Prefigurations of them.

David himself took up this Promise as intending the *Messiah*, and his eternal Kingdom, thro' his temporal Kingdom: For, when he was a dying, and could not have much Satisfaction in the Promise as it was temporal, he ventures his departing Soul with Satisfaction on the eternal Part of it, wherein he says, *He has all his Salvation, and all his Desire, whatever should become of his temporal House.* It will not be amiss here to consider those dying Words of David, which we have recorded 2 Sam. xxiii. from the beginning to the 8. ver. There is a Translation of the first Verse, which I suspect is not alien from the Sense of the Text. It is to this Purpose, *David, the Man, who was raised up to be instead of the Messiah of the God of Jacob in the sweet Psalms of Israel.*

But, whatever be in that, by the Designations given unto him, and the Intimation, That these are his last Words, it appears, that we are called to take special Notice of what follows as a Thing most remarkable, and worthy of all Attention; and the more; if we consider the solemn Preface, he himself puts to these

these his last Words: For he plainly says, That they are not his own Words, but the Words of God, and insinuates that he's about to speak of that, which was the Scope of what he had delivered as an inspired Prophet; Yea, 'tis more than probable that he delivers his dying Words, in the Name of the glorious Persons of the Godhead, as the Word of all the three. *The Spirit of the Lord spake by me, and his Word was in my Tongue. The God of Israel said, the Rock of Israel spake to me.* He is to speak of that great Business, wherein these three Divine Persons are all gloriously manifested, and he mentions the *Rock of Israel*, the Son, in the last Place, because what follows immediately is of him. For it cannot be imagined, that all this Solemnity was designed to no other Purpose, but to usher in a Description of the Duty of ordinary Rulers in the Kingdoms of this Earth, and of the Happiness of their Subjects under their right Administration. And therefore those Interpreters have done best, who have taken it for a Prophecy of the *Messiah*; reckoning that whatever be said here with respect to the Government of the House of *David*, it chiefly points to the *Messiah's* Kingdom. The

Words are variously render'd (*); but however they be translated, the Kingdom of the *Messiah* is their Scope. And there is no Reason that I know of, why they may not be render'd and sensed thus; *To me spake the Rock of Israel, the Ruler over Men, just, the Ruler of the fear of God. Or, the Rock of Israel that is to rule in or over Men, just, that shall rule the Fear of God.*

Thus it is a Prophecy of *David's* Lord, the Rock of *Israel* himself, his ruling in the Church and Kingdom of God. Of this Ruler 'tis said, that he is or shall be *Just*, which
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(*) Our Translation is thus; *The Rock of Israel spake to me. He that ruleth over Men must be just, &c.* taking it, as would seem, for a Description of the Duty of Rulers, yet, even according to this rendering, it may be a Description of him that should rule in the Church. *Junius* and *Tremelius* have it thus; *Mibi locuta est rupes Israelis, qui dominatur hominibus istis, justus esto, dominans in timore Dei:* and for Explication of *hominibus istis*, say *Israelitis*. On our Margin, 'tis thus, *Be thou Ruler over Men.* And some render the foregoing Words thus, *The Rock of Israel spake of me, i. e. David, who was a Type of the Messiah.* The Dutch Translation has it thus, *The Rock of Israel spake to me. there shall be a Ruler, &c.* And the Notes say, this Ruler is the *Messiah*. The Vulgar Version runs thus, *locutus est fortis Israel dominator hominum, justus dominator in timore Dei.* And that of *Arias Montanus* is, *Mibi locutus petra Israel dominans in homine, justus dominator timoris Dei.*

may be explain'd by the Words of *Jeremiah* Ch. xxiii. v. 5; 6. *I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth.---And this is his Name, whereby he shall be called, The LORD our RIGHTEOUSNESS.* Thus he is the true *Melchisedek*, and a Priest on his Throne, *Psal. cx. 4. Zech. vi. 13.* Next 'tis said, *That he ruleth the fear of God*; the Worship and Service of God, or the whole of Religion. To this Purpose speaks the Prophet *Isaiab* Ch. xi. v. 1, 2, 3. and the Apostle *Heb. xii. 28.* where he says, *Wherefore, we receiving a Kingdom, that cannot be moved, let us have Grace to serve God acceptably with Reverence and godly Fear.* such is his Government, and the Nature of his Kingdom, and so it is distinguished from all the Kingdoms of this World.

David proceeds in the next Verse, to describe by Similitudes, the Government and Kingdom of this Ruler of the Fear of God, which is as Light out of Darkness increasing from small Beginnings, unto much Greatness and Glory, most benign and comfortable, and very beautiful and glorious; *As the Light of the Morning, &c.* And then in the 5. ver. he professes his full Satisfaction in the Faith and Hope of this; whatever should become of

of his temporal House, and the earthly Kingdom in his Family.

Altho my House (my temporal House, and the Kingdom in it, which also was spoke of in the Promise) *be not so with God* (as this Kingdom of which I have been speaking, shall be, and tho' it do not answer to the Description I have given of God's Ruler in the Church; or do not behave suitably before God, as a Type of that Ruler and Kingdom, and so do not abide with God) *Yet he hath made with me an everlasting Covenant* (he hath promised to me, that of the Fruit of my Body, he will raise up that glorious King, the *Messiah*, to sit on my Throne, and that he will establish his Kingdom before me for ever. This is the everlasting Part of his Covenant made with me, establishing an eternal Relation betwixt him and me) *ordered in all Things* (to answer all the Ends of God's Glory, and all the Necessities of the Church) *and sure* (depending on no Condition, that should any way make it void, as the Promise respecting my temporal House and Kingdom, and so it can by no means fail) *For this is all my Salvation, and all my Desire* (I seek no other Salvation, no other Happiness, but what is contain'd in this Promise; and now when leaving all Time's Things, and having no more Place in the earthly *Israel*, I have full Satisfaction

faction in the Expectation of this heavenly and eternal Kingdom, which shall be established before me. *Heb xi. 13, 14, 16.) altho be make it not to grow* (tho' my typical House shall be diminished, till it be cut off, tho' the Scepter depart from *Judah* and the Lawgiver from between his Feet, yet it is enough to me, that *Shiloh* will come; tho' the Tree of my Royal Family should be cut down to the Ground; Yet out of the Roots shall spring *that Branch* of Righteousness, and in this am I satisfied, tho' this should be the final End of my temporal House, that it may never more flourish.

In the two following Verses, which conclude those last Words of *David*, he describes the Enemies of this glorious King, and his Kingdom, their Power, wicked Enmity and Stubbornness, and their fearful End, showing also, that the wicked shall have no Abode in this Kingdom of the *Messiah*. *But the Sons of Belial shall be all of them as Thorns thrust away, because they cannot be taken with Hands, &c.* These are the last Words of *David*; from which we may be satisfied, That the Promise made to him did not only respect the temporal Kingdom in his House, but thro' that, refer unto the eternal Kingdom of the *Messiah*, the Rock of *Israel*: for now when he's leaving the World, he lets go the
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temporal Part of the Promise, and expects eternal Salvation and Happiness by that eternal Part of it, that was the chief Thing to which every other Thing in it had a Reference, and in Comparison of which, the raising of *David* and his House to rule in that earthly Kingdom, was indeed but a small Thing; as he says 2 *Sam. vii. 19.* *And this was yet a small Thing in thy Sight, O Lord God; but thou hast also spoken of thy Servant's House for a great while to come; and is this the Manner of Man, O Lord God!*

And this is that Promise made to *David*, of *Messiah* the King, so much insisted on in the *Psalms*, and all the Writings of the Prophets, that followed after *David*; which rais'd the Expectations of the *Jews*, and of the Accomplishment of which they were still the more desirous, after they saw *David's* temporal House brought low: But they wofully mistook it, imagining it to be a Promise of a glorious earthly Prince, and a splendid worldly Kingdom. Unto this Purpose they made use of these Figures taken from *David's* temporal Kingdom, and such other Figures as the Prophets made use of, to set forth beforehand, the spiritual and eternal Things of the Kingdom of Christ. And under the Influence of this fatal Mistake, they rejected *Jesus* and delivered him up to *Pilate*.

SECT.

S E C T. II.

J E S U S being question'd, denies not, but confesses, that he is that same King promised to the *Jews*; and by this we may know, from the Prophecies, who he is.

For, 1. The Messiah behov'd, according to the Prophets, to be of the Fruit of *David's* Body, a true Man of the Seed of *David*. The *Jews* knew well from the Prophecies that the Christ was to be *David's* Son, as appears from their Answer to our Lord's Question, *What think ye of Christ, whose Son is he?* For they say unto him, the Son of *David*, Matth. xxii. 41, 42. and they that believ'd Jesus to be the Messiah, design'd him the Son of *David*.

The Prophecies pointed him out as thus to be of *David*, when *David's* Family should be diminish'd and brought very low. They represented him as a Branch springing out of the Root of *Jesse*, Isa. xi. 1. So that when he should come, he should be as a tender Plant, and as a Root out of a dry Ground, having nothing of that Form or Comeliness, that his Disciples were looking after, Isa. liii. 2.

The New Testament testifies of Jesus, that he's of the Fruit of *David's* Loins according to the Flesh, and of the Seed of *David* according to the Flesh, and thus explains the Prophecies, declaring their Accomplishment in him, Acts

ii. 30. *Rom. i. 3.* This Phrase, according to the *Flesh*, seems to have more than one Import, when applied to *Jesus Christ*. For, 1. It plainly points out his human Nature, as distinguished from his Divine. 2. It also denotes human Nature in its mortal State, with the Miseries and Infirmities of that State: For he took Part with us in *Flesh and Blood*, that he might dy, and was tempted in all Things like us, except Sin. 3. It further imports his being a *Jew*; for he was a Minister of the Circumcision to confirm the Promises made unto the Fathers. In this Sense the Apostle says, 2 *Cor. v. 16.* *Tho' we have known Christ after the Flesh, yet now henceforth know we him no more.* Thus *Flesh* is oppos'd to *Spirit*, Gal. iii. 3. *Having begun in the Spirit, are ye now made perfect by the Flesh.* 1 *Tim. iii. 16.* *God was manifested in the Flesh, justified in the Spirit.* 1 *Pet. iii. 18.* *Being put to Death in the Flesh, but quickened by the Spirit.*

Thus now our Lord was made of the Seed of *David*, and so of the Seed of *Abraham* according to the *Flesh*; and thus the Promises made unto the Fathers have their Confirmation in him, the true promised Seed. But the Prophecies spake of his coming into the World, as something very extraordinary, *Isa. vii. 14.* *Behold a Virgin shall conceive, and bring forth a Son, and shall call his Name*

IMMANUEL. Compare *Jer. xxxi. 22.* *The Lord hath created a new Thing in the Earth, a Woman shall compass a Man.* There are Difficulties moved about this Prophecy; but if we can believe, that Men may be encouraged under present Distress, to expect Relief, and engaged in their Duty by the Faith of future Things, upon which their eternal Salvation depends, especially when these Things to come have a necessary Influence upon that Relief, and upon their doing present Duty; (*Heb. xi. 1, &c.*) there will be no Reason to question, that it is a Prophecy of the Birth of Christ; and it ill becomes them to question it, who own the Authority of the New Testament. *Matth. i. 22, 23.* *Now all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted, is God with us:* So the Christ behoved to be a Man conceived, and born by a Woman, a Virgin. This was pointed at in the first Promise of him, *Gen. iii. 15.* *the Woman's Seed.* And some of the Learn'd have thought the same Thing intended in the Name SHILOH, given to the *Messiah* in *Jacob's* Prophecy. [See *Rivet* upon *Gen. xlii. 15.*]

This great Thing is declared by the Angel, that told *Mary* the Mother of *Jesus*, that she should bring forth the Great Son of *David* the King of *Israel*, *Luke* i. 34, 35. *Then said Mary unto the Angel, How shall this be, seeing I know not a Man? And the Angel answered, and said unto her, The Holy-Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore also that holy Thing which shall be born of thee, shall be called the Son of God.*

There is a Threefold Miracle wrought here by the Power of the *Highest*, working in a most holy and mysterious Manner. 1. The making the Womb of the Virgin fruitful, so that she conceived and brought forth a Son. 2. The bringing of that holy Thing, the human Nature, the Soul and Body of *Jesus Christ*, out of a sinful Woman. This Man came not into the World, by virtue of that Command to our first Parents before the Fall, *Be fruitful and multiply upon the Earth*, for all that have come into the World that Way, have been Partakers with *Adam* in his Sin; but he came into the World, by virtue of that Promise made for the Recovery of Sinners, *The Seed of the Woman shall bruise the Head of the Serpent*. According to this Promise that holy Thing was born of the Virgin, by his Power, with whom nothing shall be impossible.

possible ; and by this Means he is related unto his People, that are reckoned with him in that Promise, in Opposition to the Serpent's Seed, and by virtue of their Relation to this Holy One they are sanctified by him, *Heb. ii. 11, 14. For both he that sanctifieth, and they that are sanctified are all of one, for which Cause he is not ashamed to call them Brethren : Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same, that through Death he might destroy him that had the Power of Death, that is, the Devil.* 3. But the greatest Wonder of all is, that this holy Thing, the Soul and Body, or human Nature of Christ, should be no other Person, but the Son of God, who took to himself this Holy Thing, that it might be as verily his Soul and Body, as our Souls and Bodies are ours. *Because the Children were Partakers of Flesh and Blood, he also himself likewise took Part of the same.* The human Nature of Christ is not a Person by itself ; the Person is the Son of God : For, says the Angel, *That Holy Thing which shall be born of thee, shall be called the Son of God.* This is the great Mystery of Godliness, God manifest in the Flesh, of which Reasons says, *How can this be ?* because it can find nothing like unto it, nothing wherewith to compare it, either in the Height above, or in the Deep

Deep's below ; but Faith credits God's Testimony in the Gospel, and says, *Jesus is the Son of God*, and blessed are they that believe. This wonderful Union of the divine and human Nature in the Person of the Son of God, may be some Way represented to us in his Conception in the Womb of the Virgin without a Man by the Holy-Ghost, the Power of the Highest overshadowing her,

But this leads to another Thing spoken of *Messiah* the King by the Prophets. For,

2. They also set him forth as God, and foretell that this Man, this Son of *David* should be a truly Divine Person : Even that Person of the Godhead, who is stiled, *The Rock of Israel*, by *David*, in making mention of all the Three. Of this, it seems, these *Jews* knew not so much, who could not answer that Question, *Matth. xxii. 42,---45. How then doth David in Spirit call him Lord? If David then call him Lord, How is he his Son?* They know not how he could be *David's* God and his King, and yet his Son. But the High Priest, and they that proposed that Question to him, *Art thou the Christ, the Son of the Blessed*, the Son of God? and condemn'd him for Blasphemy, when he confessed it, (*Matth. xxvi. 63, 64, 65. Mark xiv. 61,---64. Luke xxii. 67,---71, John xix. 7, 8.*) seem'd to have some Notion from the Prophecies of the *Messiah's* being God.

The Prophets give him the highest Names and Titles of the Supreme God, such as *Je-rovah*, Jer. xxiii. 6. *Psal.* xcvi. 1, &c. *The Lord God*, Isa. xl. 10, 11. *The Lord of Hosts*, Isa. viii. 13, 14. See also for this, *Psal.* xxiv. 10. which Psalm is a Prophecy of the *Messiah* and his Kingdom, who is there design'd, *The King of Glory*, and his solemn Entrance into Heaven, the Seat of his Kingdom, is there described, as it is also, *Psal.* xlvii. from ver. 1. and *Psal.* lxviii. 18. The Question is made concerning this King of Glory, who he is? And the Answer to this Question is, *The Lord of Hosts, he is the King of Glory*. The King of Glory is a Title of the *Messiah*, importing his glorious Dominion and Kingdom: And it this Title, *The Lord of Hosts*, imported no more than this Dominion, the Question in that Case would not be answer'd, for all that is expressed fully by the Title, *The King of Glory*; and therefore that Title, *The Lord of Hosts*, imports more, even his Supreme Godhead, and that he is, *That most High God*, besides whom there is no God.

He is set forth in the Prophecies as the Creator of the World; so we have him in the beginning of that xxiv. *Psal.*; and the cii. *Psal.* which is also a Prophecy of the *Messiah's* Kingdom, declares him, *The eternal and unchangeable Creator of the Heavens and the Earth*.

Earth. See *ver.* 25, 26, 27. and compare *Heb.* i. 10, 11, 12. and many other Old Testament Scriptures might be cited to this Purpose. Now the Creation of the World is that Work, whereby the most High God, beside whom there is no God, is every where distinguish'd in his Word; and 'tis expressly declared, that he *stretched forth the Heavens alone, and spread abroad the Earth by himself,* Isa. xlv. 24.

The Adversaries of the true Godhead of Jesus Christ, insist much upon the Manner of Speaking of him as Creator in the New Testament, where they would have the World being said to be created by him, to import his being only a subordinate Cause, or his acting as an Instrument only in that great Work. But tho' it should be allowed that he acted in that Work, as being set up from everlasting to be Mediator and Head over all Things to the Church, and preparing, as were, a Scene for acting that glorious Work of Redemption, and laying all Things that were made in a Subserviency unto his glorious Kingdom, *Prov.* viii. *Chap.* *Eph.* 9. *Heb.* i. *Col.* i. *Chap.* yet still there was none beside the *most High God* employed in that Work: Whatever was the Capacity therefore in which he acted, the Work he did, abundantly demonstrates his *eternal Power*

Godhead, and that the Father hath no other Godhead, but that very same which he also hath, and can challenge as his own, even as the Father.

His Work of Creation is not that which makes him God, but it clearly manifests him to be the only true God. It is not the Reason, for which he is God, but it doth evidently discover unto the Reason of Creatures, that whoever wrought it, is the only true God, Rom. i. 20. And Scripture Revelation shews, that there was none but that God employ'd in that Work, and that the same Person, who is the Christ, the King of the Church, wrought that same Work. So that, whatever was the Capacity wherein he acted in the Creation, it clearly shews, that he is, and was before the World, the only eternal and almighty Lord God. And when this Divine Person condescends to act in Subordination to the Father, with a View to the Redemption of Sinners of Mankind, yet so as his true Godhead appears gloriously in all the Works, to which he thus condescends; it is the highest Ingratitude in Men, to go about to disparage him on account of that same Condescension. Neither will it excuse them, that they are moved to this, by this Reason, that they cannot satisfy their Understandings, how Three truly

distinct Persons can have the same very God-head; so that of every one of them it may be truly said, He is the only true God, beside whom there is no God. For this is to say, that the incomprehensible God can reveal nothing of himself, but what they can understand, and they are concern'd to credite the Divine Testimony no further, than they can satisfy themselves about the Reasonableness of that which he testifies.

Tho' yet they have never been able to show an Inconsistency in this Mystery, no not such, as appear in many Things, of the Truth of which they are satisfied by Nature's Light. And even the Inconsistencies, of which they are not able to rid their own Notions of the divine Eternity, Omnipresence, and Omnipotence do not oblige them to quit those Notions; but whatever appears in Scripture-Revelation with the least Air of Inconsistency, puts them immediately upon that old Enquiry, *Hath God said so?* And by this he that first proposed that Question, can easily *blind the Minds of them, that believe not, least the Light of the glorious Gospel of Christ, the Image of God should shine unto them,* while he fills their Minds with the Fancy of being or becoming as gods for Knowledge.

Now, while they look down upon us, with Pity or Disdain, as an inferior kind of Creatures,

ures, that for Lack of Understanding, or being imposed upon by some crafty Spirit, and Enthusiasts, believe Mysteries, and credit Contradictions; if we enquire for the Contradiction in that which we believe, they tell us, It is a plain Principle in Nature and Reason, That God is but one intelligent Agent, and that intelligent Agent and Person are one and the same; and so it is impossible, that one, and but one intelligent Agent and Person, can yet be Three intelligent Agents or Persons."

But we are not yet satisfied, by all those Words thus set together, that *Personality* enters at all into the Idea, we have, of the Deity by Nature's Light. The eternal Power and Godhead of the first Cause is clearly seen by the Things that are made, and the Wisdom of the Godhead is conspicuous in them; but, seeing the Idea of Personality serves to distinguish to us, these intelligent Agents, that we cannot distinguish by the Ideas we have of their Natures, as intelligent Agents, which, tho' we repeat them never so oft, are the same; and seeing the Divine Being is infinitely distinguish'd from all other Beings in the notion we have of it by Nature's Light, the Idea of Personality is of no manner of Use here. And, seeing the Idea of Personality includes distinct mutual Relations and Offices,

whereby we distinguish these, that cannot be distinguished by the Idea of their Nature, common to both; (and there is something real at the Bottom of this Distinction, whereof we have no Idea) it is evident, that as the Idea of one human Person necessarily infers another human Person, and the Idea of one angelick Person necessarily infers another angelick Person, with whom he is one Way or other related, and from whom he is distinguished in and by that Relation, when he cannot be distinguished from him by the common Idea of their Nature; so if we think of one Divine Person, this necessarily infers another Divine Person. Of this, Nature's Light discovers nothing; but shows one Godhead, and but One, infinitely distinguished from all other Beings by itself, and that another God is impossible. Scripture Revelation leaves this entire and full, and asserts it fully; but unto this it adds, the Idea of Personality, which implies in it more such Persons, than one, and reveals Three Persons in this one Godhead, mutually related, and acting distinct Parts, with Relation unto one another (which could not have been acted by one single Person, or by any but Divine Persons, and that in a Work, wherein the one Godhead and Divine Attributes shine forth more than in any other Work of God, and unto which

which all the other Works of God are subservient. Nature's Light could not discover this, but cannot contradict it, for tho' we use to infer distinct Natures from distinct Persons among Men, finite Creatures, among whom also there is no Necessity for one's being Two Persons, seeing another may be made to answer all the Purposes, for which that Man could be supposed to be Two Persons: yet such an Inference cannot be applied unto the Deity, without measuring infinite by finite, and intruding into these Things which we have not seen, and using Nature's Light unto a Purpose, unto which it was not design'd, and which it cannot answer, yea and without Contempt of this glorious Discovery of the Godhead made in this Revelation.

Thus it is evident, that whatever Notions we have of the Deity naturally, he that *deceiveth the Son*, the same *hath not the Father*, and he that *knoweth not* that Divine Person that is the Son, *knows as little* of the Father. The Jews esteem'd themselves free in the House or Church of God, and held themselves for the children of God, which yet they could not be any otherwise, but by being the Children of the Father of Jesus Christ, and his Children they were not, as appear'd by their Unbelief and Enmity against his Son the Christ: yea they did not know the Father, tho' by which

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calling themselves the Children of God, they call'd the Father of Jesus Christ their God; seeing none are the Children of God, but they that have the Father of Christ for their Father; and God is not the God of any but them, to whom the Father of Christ is a Father, *John viii. 41, 42 and 54-- It is my Father that honoureth me, of whom ye say that he is your God, ver. 55. Yet ye have not known him.* The same Thing with the same View may be said to the Adversaries of the true Godhead of Jesus Christ; they pretend mightily to honour the Father, and claim Interest in him, and in his Church, while, in the mean Time, they dishonour the Son, whom the Father honoureth, and would have all Men to honour, even as they honour him; and hereby 'tis evident they have not known the Father, and that they really honour the Father as little as they honour the Son.

And thus they do indeed make void Scripture-Revelation, while they pretend to receive it, by subjecting it to Nature's Light, and holding themselves for Masters of that Light. But here they tell us, we can upon Occasion, use as much Freedom with the Scriptures, and make as much Use of Reason in explaining them, as they in some Cases, and so fall under our own Censure; and they insist much on these two Instances, God's speaking of him-

himself as having bodily Parts, and the Matter of Transubstantiation.

As to the first of these, That Manner of speaking, as if God had bodily Parts, is abundantly justified in the great Mystery of Godliness, God manifest in the Flesh, and has a sufficient Foundation in his taking Part with us in Flesh and Blood. And it was no Way unbecoming God to speak thus of himself after the Manner of Man, with a View to this great Mystery in the Revelation, of which he is most gloriously manifested.

And as for Transubstantiation, it had never entered into the Minds of Men, if it had not been upon Occasion of the Revelation of that Spiritual Mystery of eating the Flesh and drinking the Blood of the Son of Man. The *Jews*, that took up that Spiritual Saying of our Lord, in a carnal Sense, conceiving that he spake of his Body in the same Manner as the *Israelites* eated the *Manna*, the Type of it, thought this impossible, and so rejected the Revelation. But others came after them, who behoved to own the Revelation, and found themselves obliged to own, that there is an eating of Christ's Body, and drinking of his Blood in his Supper. They knew nothing of the Spiritual Mystery of Faith in this Matter; and so were forced to have Recourse to the Notion of the unbelieving *Jews* about
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Quæstio 2
eating this Flesh, tho' against our Lord's express Declaration, *John* vi. 63. For they could not make a better of it: They behoved either to reject the Revelation, as the *Jews*, or embrace that carnal Notion (which is indeed inconsistent) for want of a spiritual Discerning of the Truth. Even as they that believe not the true Godhead of Jesus Christ, not having Faith's discerning of the Mystery of the Trinity, are forced to maintain a Superior and Inferior God, Superior and Inferior Divine Worship, a Superior and Inferior Creator, and to imagine something between God and the Creature, which is neither the most high independent God, nor a Creature; or to ascribe the Divine Properties to a Creature: All which is repugnant both to Scripture and Reason. For, what can they do? They find themselves some Way obliged to own the Truth of the Scriptures; they have not, or will not have the Faith of this Mystery, and so they must take up with such Notions about it, as they have. Thus they, that will not believe Divine Mysteries, because they cannot reach them with their Reason, are forced to take up with more unreasonable inconsistent Opinions, receiving therein the Recompence of their Error, so *professing themselves to be Wise, they become Fools.*

When

When those Men harden themselves in their Unbelief, or seek to diminish the great Importance of this Article of our Faith, by signifying that this Doctrine is not expressly declared in Scripture Revelation, and that it is such a Doctrine, that unless it were very expressly reveal'd, they cannot be so much condemn'd for not believing it, they bring to mind that Passage, which we have *John x. 24, 25.* *Then came the Jews round about him, and said unto him, How long doest thou make us to doubt? If thou be the Christ, tell us plainly.* Jesus answered, them, *I told you, and ye believed not.* It was a very hard Matter for the Jews, considering their Prejudices, to believe that such a Man as Jesus was their Christ, and a Matter of the utmost Importance it was for them to know him to be the Christ, and when they got Signs, they wanted clearer, more evident Signs, when it was told them, they wanted to be more plainly told; they complained of the Darknes of the Revelation of that Point so important, so shocking to them, and that it was never told them plainly; so that they could not by sensing Words and Phrases, have it to say, that the Words where it was told them were capable of any other Meaning; yet they died in their Sins, because they believed it not. God hath reveal'd this great Doctrine sufficiently for enlighten-

ing the Minds of his People, and making Unbelievers inexcuseable; tho' not in such Terms as such Unbelievers would have it proposed unto them, nor with that Sort of Evidence, which they would desire, who slight and oppose the Evidence that God thought fit to give. *Jesus answered, I told you and ye believed not.* When he answered the Chief Priest and his Company as plainly as they desired, they condemn'd him for a Blasphemer. And tho' this Doctrine be reveal'd in the most suitable Manner, for begetting and increasing the Faith of it in the Minds of them that are ordained to eternal Life; yet if it were revealed in any Way wherein it could be now supposed to be declared, we might promise upon these Men, continuing in the Disposition wherein they seem to be, that they would either distinguish away the Sense of that Revelation, and cry for a clearer still, or utterly reject the Revelation. But we may yet have a further View of the Person of the *Messiah* from the Prophecies of the Old Testament: For

These Prophecies also set him forth as the Object of religious Worship; so that Jesus confessing himself to be that promis'd King does thereby acknowledge that he is the Object of that Worship; and therefore the only true God. We find the Angels, that Son of Creatures, that (in the Regard of Idolaters possess

possess'd the Room, only due to him, the Mediator, who is indeed god, and who are therefore called Gods, are commanded to worship him, who is *Jehovah* the true God, the glorious King of the Church, *Psal.* xcvi. 1, - 7. comp. *Heb.* i. 6. And in that cii. *Psal.*, where he is declared to be the Creator of the World, we have him also pointed out to us as the Object of religious Worship, Prayer and Praise in the Church, on Account of the Glory of his Godhead, appearing in his great Work of Redemption, and in his building of the Church, and in the glorious Acts of his Reign, from the 15th to the 23d Verse. See to this Purpose, *Psal.* xcv, xcvi, xcvi, xcvi, xcix, c. all Prophecies of the *Messiah* and his Kingdom. See likewise *Psal.* ciii. 19, 20, 21, 22. *Psal.* lxxv. 1, - 5. and *Psal.* xlvii. &c. &c.

The Scripture makes no Distinction in the Business of religious Worship; but ascribes it only and wholly to God, on Account of the Godhead manifested in the glorious Works of Creation and Redemption. And if there are not higher Expressions of religious Worship in Scripture than these that are used in the prophetick Calls to worship this glorious King, the *Messiah*, his glorious Godhead, manifesting itself in his Works of Creation and Redemption, and in his glorious Kingdom to

be set up in the Fulness of Time, is plainly given as the Reason why he should be worshipped in his Kingdom the Church by Angels and Men. The typical Redemption of the Nation of *Israel* out of *Egypt*, and bringing of that Nation thro' the *Wilderness* into the promised Land, carried in it such a distinguishing Discovery of the glorious Godhead of the Worker of it, as intitled him to the religious Worship of *Israel*, and made them wholly without Excuse in worshipping any other God besides that God, that so fulfilled his Promise to *Abraham*, *Isaac* and *Jacob*. Therefore this God spake thus from *Sinai*, *I am the Lord thy God, which hath brought thee out of the Land of Egypt out of the House of Bondage. Thou shalt have no other gods before me.* This Voice was the Voice of the same, whose Blood speaketh to us from Heaven, *Heb. xii. 24, 25, 26.*

The Father never appeared, never spake, but in and by the Son; his Word, and his Spirit was with him, *Isa. lxiii. 9, 10, 11. Hag. ii. 5.* Of old the Father appeared, and spake by him more darkly, while he was only fore-shewing his Incarnation in his Appearances and in divers Figures, and shewing before hand in dark Promises, and manifold earthly Types, the glorious heavenly Things of the New Testament; but now, being incarnate and having come in his Kingdom, the Father

ther is more clearly manifest, and speaks more clearly in him, *the Brightness of his Glory, and the express Image of his Person*; and being Partaker with us in Flesh and Blood, he is also to us instead of the Prophets, by whom he spake of old to the People of *Israel*, Heb. i. 1, 2.

It was he then that appeared of old, and the Father never but in him, *the Angel of his Presence, or his Face*. *Moses* knew well to distinguish this Face of God, this Angel of God's Presence from any created Angel. See *Exod. xxxiii Chap.* This, the Angel, in whom is God's Name, is the same that spake to *Moses* in the Bush, saying, *I am the God of Abraham, Isaac and Jacob*, and that spake to him in Mount *Sinai*, Acts vii. 38. and whose Voice was conveyed to the People of *Israel* by the Ministry of Angels, that ministered to him there. And he said, *I am the Lord thy God, thou shalt have no other gods besides me*. Neither was it any Idolatry in the *Israelites* to say to him, *Thou art the Lord our God, that brought us out of Egypt, we will have no Gods besides thee*. And there was no Fear of worshipping a earthly other beside the only God, in worshipping of him, as there would have been in worshipping any created Angel, however commissioned by God, however speaking in his Name. This

This is he that led *Israel* out of *Egypt* into *Canaan*, and therein manifested himself to be the only true God, besides whom *Israel* was to have no other God: For *the Lord alone led Israel, and there was no strange God with him*, Deut. xxxii. 12.

Now if that typical and earthly Redemption of the Nation *Israel*, so manifested the Divine Glory of the Worker of it, as to give him just Title to inherit *Israel's Praise*, how much more does the Glory of his true Godhead appear in the spiritual and eternal Redemption, wrought by him, for the true *Israel*, the heavenly Nation, and in *bringing many Sons unto Glory*, and in all the glorious Acts of his Reign in his heavenly Kingdom, and call for the Worship and Adoration of Angels and Men? He receives this Worship from the Redeem'd, and from all the Angels of God, ascribing to him the infinite Dignity and Worth of his Godhead, that appears to them in that glorious Redemption which is by his Blood, Rev. v. 9,---12.

For whatever they may think who know not the Holiness, infinite Justice, and terrible Majesty of God, and the unspeakable Evil of Sin, as it is against him, and that most desperate Condition, and dreadful Complication of innumerable Evils, flowing from the Guilt of Sin, and the Curse of a broken Law

out of which we are redeemed by the Blood
 of Christ; yet the self-condemn'd Sinner,
 that has some true Apprehension of these
 Things, and so sees the great Vanity and
 Folly of all Attempts to make an Amends to
 the Majesty of God for the exceeding Sinfu-
 lness of his Sin, or any Way to relieve him-
 self from his desperate Condition, and weeps
 because he cannot find Worth enough in any
 Creature, wherewith to present himself and
 appear with Confidence before the Most High;
 such a Sinner cannot put Confidence in the
 Blood of Christ, nor be relieved by his Fears,
 so as to come confidently before God by it,
 till he be perswaded in very Deed, that it is
 the Blood of God, and that the Blood of that
 Man is the Blood of no other but that Glo-
 rious and Divine Person, who is worthy, with
 all the independent eternal Worth, that is
 in the only Godhead. Such a Sinner being
 perswaded by the Holy Ghost, that dwels in
 the slain Lamb, to come unto the Father by
 this Blood, will give Divine Worship and
 Glory to the Lamb, without any Fear of
 their honouring a Person, who is not the
 only true God, besides whom there is no God,
 and will count him worthy to reign in his
 glorious Kingdom, on Account of that his
 Godhead appearing in redeeming us by his
 Blood. While Men are utter Strangers to
 these Things, they may have fruitless philo-
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sophical Notions about the Godhead of Jesus Christ ; but they'll *hold the Truth in Unrighteousness*, and may, by a suitable Temptation, be prevailed with to part with it at a cheaper Rate, than they that have come by it in such a Way as this.

The Kingdom of the *Messiah* is founded in his Redemption, as the Prophets declare *Isa. liii.* toward the Close, *Psal. cx. 7. Pf. xxii. 26.* And his Godhead is set forth as appearing in his Kingdom, and calling for Divine Worship from all his Subjects. 'Tis true in his Kingdom he hath condescended to reign by Commission from the Father, even as he gave himself for his Church to redeem it at the Father's Appointment, and he is in his Kingdom, the Father's Representative; for how otherwise should the Father and the Divine Glory in his Person appear unto us? But as he could not fully represent him in the Church, his Kingdom, if he were not an equal Person to him, and truly distinct from him in one and the same Godhead, so, by this very Commission, the Father gives the Glory into his Hands, which yet he will not give to another God. So we find in the Prophecy, where he is appointed the Father's Servant, *Isa. xlii.* from the beginning That work, which he calls his Glory, and for which he's prais'd, even the bringing forth Judgment to the *Gentiles*, opening the Blind Eyes

Eyes, and bringing the Prisoners from the Prison, is given into the Hand of this his Servant to be accomplish'd by him: And then he declares, *I am the Lord; that is my Name, and my Glory I will not give to another, neither my Praise to graven Images.* This Servant of his therefore must be the same God with him, who will not give his Glory unto another, and yet gives it to him.

Thus the Father hath committed all Judgment unto the Son, *that all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him,* John v. 22, 23.

Whatever be the Capacity wherein this Glorious Person acts, whatever Condescension he use for our Sakes, as Mediator, we ought nevertheless to honour him, and Religious Worship is declared to be his due on Account of his Divine Glory, manifesting it self in his acting in that same Capacity, to which he thus condescends. And seeing the only true God appropriates all religious Worship, without any Distinction, to himself, and discharges us to give any Part or Portion of it, or any Sense of it, unto any other, on any Account, or to hearken to any Prophet, who' working Miracles, to induce us to give his Worship to another, *Deut. xiii. 1, -- 5.* and seeing we are call'd to give religious Worship to this King the *Messiah*, 'tis manifest,

that he is the only true God, *beside whom there is no God.*

Upon the whole we may see in the Prophecies, some of which have been pointed at, That this glorious King the *Messiah* is set forth as the Fruit of *David's* Body, a real Man of the Seed of *David*; yet not a humane, but a truly Divine Person, *Jehovah*, the Lord of Hosts, the Lord God, the Almighty Creator of the Heavens and the Earth, and the blessed Object of the religious Worship and Adoration of Angels and Men. So he is the Child born to us, the Son given to us, who is the mighty God; the Son conceived, and brought forth by a Virgin, whose Name is *Immanuel*, God with us; the Seed of the Woman, who is able to bruise the Head of the Serpent; the Seed of *Abraham*, in whom all the Nations of the Earth may find eternal Blessedness; and *David's* Son, who yet is his Lord, his God, and his everlasting King. *Jesus* confesses all this of himself, and acknowledges, that he is that same glorious Person, in whom the Divine and Human Natures are thus marvelously united, by his own saying before *Pilate*, that he is *that promised King*. And when he says, *To this End was I born, and for this Cause came I into the World*; he seems to point into that Prophecy of the *Messiah*, *Isa. ix. 6 Unto us a Child*

born, unto us a Son is given, and the Govern-
ment shall be upon his Shoulder, &c. Thus
the eternal God reigns as King, the Church's
Maker is her Husband, and her Redeemer
the Lord of Hosts, and her God is her Glory.

Whosoever confesses *Jesus* to be Christ,
confesses this same great Truth concerning his
Person ; and it is a vain Thing to pretend to
confess, that he is the Christ, and yet deny
his true Godhead, or not truly own him
to be the Son of God ; as it is to pretend
to confess him the Christ, and yet deny
him to be the Son of *David*. 'Tis true the
Word *Messiah* or *Christ*, signifying anointed,
respects his Office ; but we mistake that Of-
fice, and cannot see the Glory of it, nor im-
prove it unto its proper Ends, so as to find
all Salvation, and all Desire in it, if we do
not see him to be God in that Office : And
if we view him rightly by Faith in his saving
Office, we will find all the Persons of the
Godhead therein manifested, and concern'd in
our Salvation thereby. It is only in *Jesus*
the Christ, that we know the Father, for he
is the Image of the invisible God, and 'tis on-
ly in him, that we find the Holy Ghost, that
dwells in him. It has been an old Observa-
tion, that we cannot think rightly of the
Christ, without thinking of the glorious Per-
son anointing, and the Holy Ghost ; wherewith
he was anointed, *Psal. xiv. 6, 7. Heb. i. 8, 9.*

And it may be observed, that something of the Godhead, including all the Divine Attributes, seems to be peculiarly represented to us in each of these Persons, as they appear in and by the saving Office of Christ. The Majesty of the Godhead in the Person of the Father, who is therefore stiled God, the infinite Worth and Dignity of the same very Godhead, in the Person of the Son, and the infinite Sufficiency and Power of that same very Godhead in the Person of the Holy Ghost.

Now the saving Office of Christ is threefold. He's Prophet, Priest and King. And tho' these three Offices be truly distinct and ought not to be confounded, yet we cannot rightly conceive of him as King, and his Kingdom without the other two Offices as may appear afterward; and his anointing much spoke of in the Prophecies with respect unto his Kingdom, *Psal. ii. Psal. xlv.* It is of this that we now speak, and this anointing of Christ the King has a manifest Reference unto the anointing of *David*, and these Kings, tho' they were but earthly Signs of this Heavenly Kingdom.

S E C T. III.

ACCORDING to the Promise made to *David*, wherein we observ'd that the Kingdom, in his earthly House, was set up as Pledge, Sign and Figure of that great Kingdom of the *Messiah*; when *Jesus* confess'd

that he is that promised King, he owns himself to be the Antitype of these Kings, and that he is unto his Subjects instead of them, and that his Kingdom is the Thing we have now instead of that Kingdom, which hath its End and Issue in this.

This seems pretty clear from *Jacob's Prophecy*, and from the Promise to *David*, as it has been explain'd; and that same Prophecy, to which we noticed a little before, that our Lord here refers, speaks this to Christians yet more clearly, *Isa. ix. 6, 7. Unto us a Child is born.-- Of the Increase of his Government and Peace there shall be no End, upon the Throne of David, and upon his Kingdom to order it; &c.* 'Tis manifest *David's* Sons succeeded him, and sat for several Ages on his Throne in the Kingdom of *Judah*, *Jer. xxii. 30.* and 'tis also manifest, that the Kingdom, wherein Christ rules, and the Throne upon which he sits, is not that same very Throne and Kingdom, where *David* and his Successors sat and rul'd, and can be no otherwise call'd that Throne and Kingdom, but as it is the Thing typified thereby, according to God's Promise, and the only Thing that we have now instead of it, when the earthly Shadows of heavenly Things have their End, and issue in the heavenly Things themselves, that are come in the Place of them: The Kingdom wherein *David* and his Successors rul'd was God's Kingdom, or

the Church, the Throne of that Kingdom was the Throne of the Lord, the People were God's Flock, and *David's* Successors were Pastors of that Flock;—their Office however they misbehaved in it, was to feed *the Sheep of his Pasture*, Jer. xxiii 1, 2.

That Flock of God brought up out of *Egypt* by a temporal and typical Redemption, and made a peculiar People unto God who is no more but a typical Flock of God the Antitype of which is that spiritual Flock gathered out of all Nations, as the *Jews* were brought back from *Babylon*, and gathered out of the Places where they had been scattered and in Captivity; even the General Assembly and Church of the First born whose Names are written in Heaven. And the Pastors of that typical Flock, of whose wicked Miscarriages, the Lord complains were Types of the true Shepherd who is one for all, and is better unto the Flock of God than them all, even the righteous Branch that the Lord hath now raised up unto *David*: I confess I cannot otherwise explain Jer. xxiii from Verse 1. to 5. and apply the Prophecy, as Christians will own it must be applied, unto the *Messiah* and his Kingdom; nor will it be easy otherwise to explain the most Part of the Prophecy concerning Christ and his Kingdom, speaking almost constantly of the Antitype by the Types. And I question not, but it was

advertency to this that stood in the Way;
 and does unto this Day stand in the Way
 the Jews, their acknowledging Jesus to
 the promis'd *Messiah* the King of *Israel*.
 Christians generally acknowledge now,
 so that was not altogether so clear either
 the Jews, that first believed that Christ
 or Priest, is in that his Office the Antitype
 the Priests, that were in the Old Testament
 church, and that their Office has its End
 and Issue in his, which is now to us in-
 stead of it: And this seems to be plainly
 signified in that Prophecy, *Jer. xxxiii 18.*
Neither shall the Priests the Levites, want a
Man before me to offer Burnt-offerings and to
handle Meat-offerings, and to do sacrifice conti-
nually. And 'tis as plainly signifi'd in the
 foregoing Verses, with which this is con-
 nected, that Christ in his Throne and King-
 dom is the Antitype of *David*, and his Suc-
 cessors in his Throne and Kingdom. See
Jer. 17. For thus saith the Lord, David shall
never want, (or there shall never be cut off
from David) a Man to sit upon the Throne of
the House of Israel; neither shall, &c. If we
 make Use of the New Testament, which
 the infallible Guide unto the Explication
 of the Old Testament Prophecies, which are
 not of any private Interpretation, we will
 find Jesus Christ declared the Antitype of
 the Kings as well as of the Priests.

'Tis

'Tis observ'd that mount Zion had two
 Tops, one of which bore the Temple, and
 the other the City of David, and David's
 Throne, for that was set in Zion. In being
 come to Jesus, the Mediator of the new
 Covenant, we are come to both these in the
 Antitype, Heb. xii. *We are come to Mount
 Zion* In that Context the Apostle is speak-
 ing as much at least of the Kingdom, as
 Christ as of his Priesthood. Let us but con-
 sider these Places of the New Testament, and
 we may see this Truth concerning the
 Kingdom of Christ asserted, even as that con-
 cerning his Priesthood; see the Angel's
 Message to his Mother, Luke i. 31, 32, 33.
*Behold thou shalt conceive in thy Womb, and
 bring forth a Son, and shall call his Name Jesus.
 He shall be great, and shall be called the Son
 of the Highest, and the Lord God shall give unto
 him the Throne of his Father David: And he
 shall reign over the House of Jacob for ever,
 and of his Kingdom there shall be no End.* [see Gen-
 tiler on the Place.] see the Song of Zachary
 ver. 67, 70. *And Zacharias was filled with the
 Holy Ghost, and prophesied, saying, Blessed be
 the Lord God of Israel, for he hath raised up a
 Horn of Salvation for us in the House of his Servant
 David, as he spake by the Mouth of his holy Pro-
 phets, which have been since the World began.*

See that remarkable Confession of
 Faith by Nathanael, approved by our Lord

John i. 49. 50. Nathanael answered and said
unto him, Rabbi, thou art the Son of God,
thou art the King of Israel. Jesus answered and
said unto him, because I said unto thee, I saw
thee under the Fig-tree, believest thou?

See the first Gospel Sermon after the
Lord's Ascension, Acts ii. 30. 31. Therefore
being a Prophet, and knowing that God had sworn
with an Oath to him, that of Fruit of his Loins
he would raise up Christ to sit on his Throne :
He seeing this before spake of the Resurrection of
Christ And ver. 34, 35, 36. For David is
not ascended into the Heavens but he himself
saith, The Lord did say unto my Lord, sit thou
at my Right Hand. Therefore let all the House
of Israel know assuredly that God hath made that
same Jesus, whom ye have crucified both Lord
and Christ.

The Glory of the Kingdom of David in
the earthly Israel waxed faint, even as did
the Glory of the Temple and Priesthood,
and became less and less still, as the Antitype
Zachary saw nigh, and for the Wickedness of them
that sat upon that Throne, it was overturn-
ed; till he came whose Right it was; so that
when he came he was as a Branch out of
David's Roots, according to the Prophecies
Zek. xxi. 25, 26, 27. And thou prophane
wicked Prince of Israel, whose Day is come,
when Iniquity shall have an End. Thus saith

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the

the Lord God, Remove the Diadem, and take off the Crown : This shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose Right it is, and I will give it him. And as the Jews were comforted in their Dejection upon the Ruins of the first Temple, and its being no Way equall'd by the second, by the Promise of Christ to that Temple, and of his glorious House, the Antitype of that Temple Hag. ii. So they were encouraged by all the Prophets under the Mischiefs that befel the Kingdom, and the Ruins of the House of David, with manifold Promises of the Kingdom of Christ, the Antitype. See Amos 8, --- 12, referred to Acts xv. 16. After this will I return again, and will build again the Tabernacle of David, which is fallen down, and I will build again the Ruins thereof, and I will set it up ; that the Residue of Men may seek after the Lord, and all the Gentiles upon whom my Name is called.

David himself might be many Ways a Type of Christ ; but it appears, that he was a Type of Christ in respect of his Throne and Kingdom : Now whatever was peculiar to David, that Throne and Kingdom was common to him and his Successors ; it therefore in that Respect he was a Type of Jesus Christ.

his Kingdom, as is clear from what is said, his Successors in that Office, whatever they were otherwise, behaved in respect of that Office to be Types of Christ in his kingly Office. *Joshua* the Son of *Josedech* the High Priest, was perhaps in more Respects than one a Type of Christ, and some Things were peculiar to him; but the Priesthood, common to him with others that bore that Office, was typical of Christ's Priesthood in them, as well as in him. And *Zerubabel's* Government was as much typical of Christ's Government as *Joshua's* Priesthood was of his Priesthood. There were wicked Kings, we see from *Ezek. xxi.* forcited, and there were wicked Priests; but the Offices were both sacred, which indeed did aggravate their Wickedness: But so far as they exercised their Offices with Approbation, and acted in these Offices suitably unto the Nature and End of them, so far they prefigured Christ in them.

It is true, these Offices were distinct, so that it appertained not to the Kings to do the peculiar distinguishing Acts of the priestly Office; even as the priestly and kingly Offices, tho' both lodged in the Person of Jesus Christ, are truly distinct; and it would be a great Abuse of his kingly Office, to transfer it unto the peculiar Use of his Priesthood,

hood, as, we are very ready to do, and it would destroy the Use of both these Offices unto us, and dishonour them greatly, whatever Honour we may think to put upon one of them thereby, 2 Chron. xxvi. 16,---21. 'Tis also true, that the Matters of the Lord's immediate Worship in the Temple, were distinct from the Matters of the King's Government in the Kingdom, and that the Matters of the Lord's Worship in the Temple were sacred, and the most sacred Matters, but the Matters of the King were also sacred: The Nation or Kingdom it self where they ruled, was sacred, *a holy Nation*. The King that sat on the Throne of *David* were Light alway before God in *Jerusalem*, the City which he had chosen him, to put his Name there, 1 Kings xi. 36. They were Church Officers as well as the Prophets and Priests. See *Lam.* ii. 8, 9. where we see *Zedekiah's* King and her Princes, as well as her Prophets. And *Chap.* iv. 20. it is said of the King, *The Breath of our Nostrils, the Anointed of the Lord, was taken in their Pits, whom we said under his Shadow we should live among the Heathen*. See likewise *Ezek.* xiii. 25, 27, 28. *Her Priests have violated my Laws, and have profaned my holy Things. Her Princes in the midst thereof are like Wolves ravening the Prey---and her Prophets have daubed them with untempered Mortar*

And Micah iii. 10, 11. *They build up Zion with Blood, and Jerusalem with Iniquity; the Heads thereof (i. e. of Zion) judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money.* Heads of Zion is a strong Expression. See likewise Zeph. iii. 2, --- 5. *She trusted not in the Lord, she drew not near to her God. Her Princes within her are roaring Lyons, her Judges are evening Wolves, --- her Prophets are light and treacherous Persons; her Priests have polluted the Sanctuary, they have done Violence to the Law. The just Lord is in the midst thereof, he will not do Iniquity.* And the following Part of that Chapter will afford us a View of the Difference betwixt this State of Things and the New Testament Church, promised there, and of the Excellency of that Church, with Respect unto the Persons of whom it doth consist. But by these Texts cited, it appears, that the Kings were Church Officers, though they were not Priests, even as were the Prophets, and these were standing Types of Christ in that typical Church. Christ's kingly Office is not his priestly, but no Man would thence infer, that it is not an Office in the Church; neither would any declare, that the Office of Deacon in New Testament Churches, which respects the Relief of the Poor in their temporal Straits, is

is no Church Office, for this Reason, because it is not the Office of Bishop or Elder, which more immediately respects the Matters of the Lord's Worship. The Matters of the Lord and of the King were distinct, but the same Court judged in both; *Levites* and others being joined in it; and it had distinct Presidents for these distinct Matters, but both set to judge by the King, who gave them Charges and Directions, 2 *Chron.* xix. 8, 9, 10, 11. And not only *David* and *Solomon*, who were Prophets, but *Jehoshaphat*, *Hezekiah*, and *Josiah*, and the good Kings ruled in Things pertaining to the Temple, and the Worship of God. Such as contend earnestly for those Kings being only Civil Officers, will not allow the Kings of the Earth such Power in Church Matters now as the Kings of *Judah* exercised with Approbation about the Temple, and the Matters of the Lord's Worship, if they think consistently with their Notions about the intrinsic Power of the Church; unless perhaps they were some Way secured as to this, That the King's Power should be at their Devotion, and under their Direction. After all, it will not be easy to shew why the spiritual Kingdom of Christ might not be typified by a worldly Kingdom, as well as the heavenly Sanctuary was prefigured by a worldly Sanctuary.

But against this it is objected, That whatever Power the Kings of the House of *David* had in *Israel*, and about the Matters of the Lord, such like is attributed to the Kings of the Earth, with Respect to the New Testament Church; and so that was not peculiar to them, nor is Christ's Government in the Church the only Thing we have now instead of theirs; because 'tis said, *Isa. xlix. 3. Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers.*

Because the very Letter of this Prophecy has been vehemently urged, as expressing fully the strange Sense that has been put upon it, and Things foreign to the Scriptures have been built upon these Words by Men indulging themselves in private Interpretations of the Prophecies, without attending to the certain Light afforded by the Holy Ghost, the Author of them, in the New Testament, for explaining them; it will be needful particularly to consider that Prophecy, and see what Light the New Testament affords for the Explication of it.

And first, 'Tis plain there is a great deal of Metaphor in that Prophecy, of which these Words are a Part: For Instance, (*v. 22.*) *The lifting up of the Lord's Hand. the setting up of his Standard to the Gentiles and People, their bringing Zion's Sons in their Arms,*
and

and carrying her Daughters upon their Shoulders. And (v. 23.) the Kings and Queens of the Gentiles bowing down to the Church, with their Face towards the Earth, and licking up the Dust of her Feet. If there were not much Metaphor here, the Whore sitting on many Waters would bide fairest for it.

There is not one Expression here then, but what is metaphorical ; and that there should be no Metaphor in that of Kings nursing Fathers will not be easily granted : For Nurses nourish the Child, and what is the proper Nourishment of the Church, and of Zion's Children ? Do the Kings of the Earth afford that Nourishment ? Do they administer the Word and Sacraments ? Have they the Power of the Keys of the Kingdom of Heaven ? No, this cannot be the Sense. The Officers of the Church claim this as their Privilege, which the New Testament gives them, and which the Kings of the Earth must not meddle with. But then, they'll beg their own Sense of the Words ; for after this it is but begging ; and it cannot be thought unmerciful to grant them no more, than the New Testament gives us Leave to grant.

Secondly, We must consider what is that Church, unto which this Promise says the Kings and Queens shall be nursing Fathers and Mothers.

Mothers. And here we have some Help from the New Testament. See Rev. xxi. 24, — 27. *And the Nations of them which are saved, shall walk in the Light of it; and the Kings of the Earth do bring their Glory and Honour unto it. And the Gates of it shall not be shut at all by Day: For there shall be no Night there, and they shall bring the Glory and Honour of the Nations into it. And there shall in no ways enter into it any Thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie; but they which are written in the Lamb's Book of Life.*

These Words seem to declare the full Accomplishment of this Promise, and of all the Old Testament Promises of this kind: For they contain a Description of the Church in its Perfection, at the *Restitution of all Things*, and a further Declaration of the same Thing that is declared, Rev. xi. 5. where it is said, *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*

This is a Part of the short Sum which that Context gives of the Issue of the Voice of the seventh Angel, of which Voice it was said, Chap. x. 7. *But in the Days of the Voice of the seventh Angel, when he shall sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets.*

Now the Voice of this seventh Angel issues in the Kingdoms of this World, their becoming the Kingdom of our Lord, and of his Christ, where he is to reign for ever and ever, the coming of God's Wrath, the raising of the Dead, the rewarding of the Prophets, Saints, and them that fear God, both small and great, and the Destruction of them that destroy the Earth, *Rev. xi. 15 — 18.*

This is the Sum of the Things more fully declared from *Chap. xiv.* to the End of the Book. And for a more full Declaration of that *15 ver.* of *Chap. xi.* we have what is said in the End of *Chap. xxi.* which represents the glorious State of the Church after Christ's second coming, when he hath put down all Rule and Authority and Power; *And when the Fulness of the Elect of all Nations is brought into the Church.* And what Church is that there spoken of? Surely no other but that which consists of all them, and in noways of any other but them, that are saved, and are written in the Lamb's Book of Life: For where 'tis said, *The Glory and Honour of the Nations shall be brought unto it,* 'tis also said, *There shall in noways enter into it any Thing that defileth.*

Of this Holy Catholick Church, and not so much of any particular Church does this

this Old Testament Promise Ipeak, as is evident from the Context.

Now let it be declared in what Sense Kings are Nursing Fathers to this Church ; Do they bestow worldly Privileges upon it ? And have they any other to bestow ? Do they save and defend this Mount Zion from its Enemies by their Power ? And is all their Power sufficient for this Task ? Are they to look upon this Church, as a Father does on a Child nursed by him ? And is this Church to regard the Kings of the Earth, as a Child regards its nursing Father ? They that would have it thought from these Words, that the Kings of the Earth are nursing Fathers to the Church, as they are to the Nations, where they rule, must find some Difficulty in reconciling this with the following Words, *They shall bow down to thee with their Faces towards the Earth, and lick up the Dust of thy Feet.*

Thirdly, 'Tis easy to understand, how Kings are nursing Fathers to the Nations, where they rule, and to their Subjects in these Nations ; and as it is the Duty of their Subjects to regard them as their nursing Fathers, so 'tis their Duty to behave toward their Subjects suitably to this Designation, and particularly to protect them in their natural and civil Rights, of which the Liberty of their Consciences ought to be look'd upon as a very valuable

luable one. And if the Kings of the Earth had but maintain'd this, there had never been such a Thing seen in the World, as the *Whore sitting on the Beast, drunk with the Blood of the Saints.*

But 'tis not so easily understood how Kings and Queens in that Capacity are Nurses unto any but their Subjects, and that as they are their Subjects, and as of the Nations and Kingdoms where they rule. If these Nations be Churches, the King of the Nation is King of the Church, and so nurses the Church. But this Promise speaks of the Holy Catholick Church, and not of a National Church, and the New Testament speaks nothing of a National Church; so that there is no such Thing instituted by Christ, to be nurs'd by any King or Queen; and therefore, this cannot be the Sense of the Promise, that the Kings and Queens of the Nations shall nurse National Churches.

Neither is there any Encouragement given in the New Testament, unto that Way, wherein some would have the Kings to be the Church's Nursing Fathers: For they think, the Kings should nurse the Church by providing abundant Maintenance for the Clergy, and so making it needless for all them that are taught in the Word, to give Obedience to Christ, commanding them, to communi-

cate to him that teacheth in all good Things, and further by supporting their Authority over the People, and employing the Kingly Power against all them that submit not to it; and by bestowing worldly Privileges upon the Church, and defending her in the Possession of these; thus making a worldly Kingdom for Christ, and his Ministers like the Lords of the *Gentiles*. But especially the Kings must nurse the Church by defending her from the Arguments of such Teachers, as the dignify'd Clergy judge Hereticks or Schismatics, and by their Authority pronounce them such, while they either cannot stop their Mouths by convincing Arguments, or will not be at Pains to do it, and the King is to defend the Church from such false Teachers, by cutting them off, or some Way effectually restraining them from speaking. Tho' heretical Teaching (however evil it be before God and his Church, and however Christians in a private Capacity may shew their Abhorrence of it, without disturbing civil Society) is none of these evil Deeds that the New Testament subjects to the Wrath and Punishment inflicted by the Magistrate: For these are open Immoralities, and Breaches of the second Table of the Law, as is very evident from *Rom. xiii.* which speaks only of the second

second Table, and from 1 Pet. ii. 12,---16. It is not easily to be believed, that the Church of Christ is nursed by the very same Means whereby the antichristian Church is nursed, and by which more of Zion's Children have been Sufferers than of Hereticks or false Teachers. Our Lord foreseeing Heresies and Hereticks would go along with his Gospel, and the pure Profession of it in the World, and that many of his faithful Servants would be cut off out of the World, under Pretence of cutting off Hereticks and Schismaticks, has given in this Caution against it, in the Parable of the Tares and Wheat, *Matth xiii. Let both grow together until the Harvest, lest while ye gather up the Tares, ye root up the Wheat with them.*

Fourthly, It must be noticed, that these Words, *Isa. xlix. 23.* come as an Answer to that Question, *ver. 21.* (which follows Promises of a numerous Church, upon the Rejection of the Jews, *ver. 19, 20.*) *Then shalt thou say in thine Heart, Who hath begotten me these, seeing I have lost my Children, and am desolate, a Captive; and removing to and fro? And who hath brought up these? Behold I was left alone, these where had they been?*

If the Jews should be cast off, it is supposed to be Matter of Wonder, whence Zi-

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should have so many Children, as the 19 and 20 Verses import. And the New Testament declares what Difficulty there was about this, and how astonishing it was when it came to pass: Therefore there is a Question about it in the Prophecy, as a mysterious Thing, puzzling to the Minds of Men. So that the Scope of the Prophecy is the Increase of the Church by the calling of the Gentiles, when the Children of the Jerusalem, that was on Earth, are cast out, and the bringing of the Elect of all Nations unto Christ, and into that new Jerusalem, which is above, and is the Mother of them all. This Prophecy speaks not of the Defence and Protection of any Church by the Powers of the Earth, nor of their bestowing worldly Privileges upon it, but it speaks clearly of the Erection and Increase of that Church, which is the glorious Antitype of the Church of Israel, and it must be explained according to this Scope. The New Testament gives us abundant Direction in this, and shows how this Promise began to be fulfilled in the Days of the Apostles, but signifies no other Accomplishment of it to the End of the World. And if we compare 2 Cor. vi. 1, 2. with the 8 Verse of this Chapter, which is wholly a Prophecy of the Calling of the Gentiles, we'll see that we are to seek the Beginning

or

of the Accomplishment of this whole Prophecy in the Time of the Apostles.

Lastly, Therefore this Promise contains not a Description of any Office that the Kings of the Earth are to exercise about the Church ; but it is a Description of these of whom the Church should consist, upon the casting out of the Jews ; for when Enquiry is made by Zion, *Who hath begotten me these, seeing I have lost my Children?* the Lord answers, *I'll lift up my Hand to the Gentiles, and they shall bring thy Sons in their Arms.* And whereas 'tis enquired, *Who brought up these? Behold I was left alone, these where had they been?* Or, *What are they?* and whence came they? The Lord answers, *The Kings of the Gentiles shall be thy nursing Fathers, and their Queens thy nursing Mothers:* They brought up thee, they were nursed by them, as their Subjects. And thus the Kingdoms of the World, where, of old, there were no Children of Zion, are now as so many Nurseries, from whence Zion's Children are brought to her. The Kings of the Earth nurse their Subjects, and Zion has many Children of them, who are nursed by the Kings of the Earth, that is, their Subjects. Thus the Answer is suited unto the Question, and it is no other but a metaphorical Description of the Calling of the Gentiles,

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tiles, which began in the Days of the A-
 postles, to continue through the whole ac-
 cepted Time, the whole Day of Salvation;
 till the Lord's Second Coming, when it
 shall be said, *The Kingdoms of this World are*
become the Kingdoms of our Lord, and of his
Christ, and he shall reign for ever and ever.

As to what is said in the latter Part of
 the ver. of the Kings bowing down to the Church
 and licking up the Dust of her Feet; we
 know that the Lord Christ has Power o-
 ver all Flesh, that he might give eternal
 Life to his People, and that he is exalted
 far above all Power in this World, and
 that which is to come, and is *Head over*
all Things to the Church, making all Things,
 even the greatest Enemies of the Church,
 work together for its Good, in a Way of
 holy Providence, while he rules in the
 midst of his Enemies, 'till, at length,
 when he comes the second Time, he put
 down all Rule, and Authority, and Pow-
 er, and all his Enemies under the Feet of
 the Church.

So that it cannot easily be made evident
 from this, yea, nor from any other Text of the
 Old or New Testament, that the Kings of
 the Nations may be unto the New Testament
 Church, *Mount Zion*, the heavenly *Jerusalem*,
 or to the dwelling Place and Assemblies of this

Mount Zion, Gospel Churches, instead of the Kings of the House of *David*, or that they shall have the same Power there that they had in that earthly Nation and Kingdom, which was then the Church of God.

Yet neither was it only the Government of the Kings of *David's* House in that Nation, that was typical of the Kingdom of Christ: For the Government of Christ in his Kingdom is the Antitype of all the Rule and Government in that Nation, under its several Forms of Government, from the Time of its being a Nation, even as he is also the Antitype of all the First-born in the Family-State of the Church before that.

For that People became a Nation by Virtue of a Divine Promise, and its becoming a Nation was the Accomplishment of a Promise proposed to the Faith of *Abraham*, *Isaac* and *Jacob*; and this Promise was subservient to the great Promise of the Seed Christ, for the Sake of which it was given, as may be afterward more fully declared. And when the House of *Jacob* did become a Nation, it was unto God a Holy-Nation, a Kingdom of Priests, *Ex.* xix. 5, 6. That Nation was his People separated from all the People upon the Face of the Earth, *Ex.* xxxiii. 13, 16.

The whole ruling Power in this Nation was first in the Hands of *Moses*, and his Go-

vernment

Government was Ecclesiastick. When the Government was too great a Burden for him alone, and the Seventy Elders were first set apart to bear the Burden with him, and to judge that Commonwealth of *Israel*; they partook of the Spirit that was upon *Moses* for that purpose, *Num. xi.*

This Nation in all its Forms of Government was a Theocracy. God was the very King of the Nation: And therefore he was offended with his People for desiring a King like the Rest of the Nations. And tho' he allowed them a King, as he had given Directions about this before, *Deut. xvii.* from Verse 4 to the End; yet that King behoved to be of his chusing, and the Manner of the Kingdom was declared by him, *1 Sam. viii. ix.* and *Chap.* The King behoved to be under his express Command and Direction in the Matters of Government and of War and Peace; so that they were not Kings like the Kings of the Nations: For the Lord remain'd still the King of that Nation, and the Government of it was his: So it was a sacred Thing.

The Judges that the Lord raised up to judge *Israel* were plainly sacred Rulers, and Types of the Christ; and the Lord refers to them, when he makes the Promise to *David* of building him a House, and of the *Messiah's* Kingdom, *1 Chron. xvii. 6,--11.*

There were several occasional Types of the *Messiah's* Kingdom and Government, and several Instances and Acts of temporal Rule and Government some Way relating to *Israel*, and several temporal Rulers that prefigured Christ's Kingdom, as *Joseph*, *Mordecai*, *Ester*, *x.* and *Cyrus*, *Esai.* *xliv.* and *xlv.* *Ch* and the like. But the Rule and Government in *Israel*, the Church of God, was a standing Type and constant Prefiguration of the Kingdom of Christ. It was for his Sake that *Israel* became a Nation and Kingdom, and when it was determined clearly in *David's* Promise, that he should spring of *Judah*, and *David's* Kingdom was set up in *Judah*, (*1. Ch.* *xxviii.* *4.* *5.*) as an especial Type of the *Messiah* to come of his House, the rest of the Tribes were suffered to apostatise from the Covenant at *Sinai*, and that apostate Kingdom, if it was typical of any Thing, it was rather *Antichrist*: But the whole Government in *Judah* prefigur'd the *Messiah* our Judge, Lawgiver and King; *Isa.* *xxxiii.* *22.* There was an especial Presence of God therefore among these Rulers beyond other Rulers; and *Jehoshaphat*, when setting Judges in the Land, tells them, *Ye judge not for Man but for the Lord, who is with you in the Judgment*: He stood in their Congregation and judg'd among them.

Something to this Purpose seems to be intended in the lxxxii *Psal.* 'Tis agreed that Magistrates and Rulers are there spoke of, and called *gods* and *Sons of the Highest*. But it is not of all Rulers that this is spoken, for they are plainly distinguished from other Princes, and called gods on that Account, wherein they are distinguished from them; yea 'tis manifest that they are the Rulers in God's Nation: For they were Rulers, as our Lord tells us, to whom the Word of God came *Joh. x. 39.* And such were only the Rulers in *Jacob*: God did not make known his Statutes and the Doctrine of his Word to other Nations. Or it we may understand, the Word, that our Lord says came to them, or was with them, the same Way as *Joh. i. 1.* that is, if we take it for the Son of God himself, whose Name is the Word of God; then we may explain the first ver. of that *Psal.* of him and his Presence among the Rulers of God's Nation, God standeth in the Congregation of the Mighty, he judgeth among the gods: If he called them gods unto whom the Word of God came. (περὶ ὧν ὁ λόγος ἦν Θεὸς ἐγένετο.) [See Bisterfield upon the Place against *Crellius*.] The Duties of their Office are pointed out to them, and these are the same, wherein *Solomon* is made a Type of the *Messiah*. *Psal. lxxii. 12, 13, 14.* And they are complain'd of, as not under-

derstanding their great Office, nor suitably exercising it, but acting contrary to the Design of it: So that the Church was in a lamentable Condition under their Government, ver. 2, 3, 4, 5. Then the *Psalmist* concludes thus concerning them, ver. 6, and 7. *I said ye are gods, and all of you Sons of the highest; but ye shall die like Men and fall like one of the Princes.* After this great Account of their Office beyond that of other Princes, and grievous Complaint of their Wickedness, and of their Weakness and Infirmary as dying Men, whose Eminence ended with their Life, he cries out in the last ver. *Arise O God judge the Earth, for thou shalt inherit all Nations:* This is he from whom these Rulers had the Designation *gods* and *Sons of the Highest*, even the *Messiah* the Son of God, who is indeed the true God. It was their Excellency above other Princes, that they were Rulers in God's Nation, and that in this their Office they were Types of him, who is indeed God; and thus they are called gods in a Way very agreeable to the Scriptures, and this, that's said, of the Types, is abundantly verified in the Antitype, so the Scripture is not broken. The *Psalmist* complaining of the Types cries for the glorious Antitype; even as *Jer. xxiii* and *Ezek. xxxvi.* the Types are complained of, and Christ the Antitype promised. These Rulers were

were called gods, yet they were but meer Men; and he desires that he should take the Kingdom, who is God in reality from whom they borrowed that Name, and in whom that Designation of theirs is verified: They judged unjustly and weakly like Men, but righteous Judgment is expected from him; they were dying Men, and their Government ended with their Life; but the *Messiah*, the Son of God, arises from the Dead and takes the Kingdom; their Government was in that Nation, but his Kingdom extends to every Kindred, Tongue, People and Nation. *Arise O God judge the Earth, for thou shalt inherit all Nations.*

In this View of that *Psalms* we perceive our Lord's Reference to it, *Joh. x. 32,--36.* carries in it a strong Argument for his Godhead, and what's ordinarily pleaded against it from that Place is entirely taken off.



C H A P. II.

*Of the Distinction between the Old Testament
and the New with Respect unto the Church
and of the Nature of the Kingdom of Christ*

WE have been considering some Things imported in our Lord's Confession that he is the King promised to the Jews. We shall next see what he says of his Kingdom. And here he gives us a short Sum of his Doctrine concerning his Kingdom, and delivers it so, as at once to point against the Jewish Mistake, and to satisfy Pilate, that he was falsely accused of being against Cæsar.

*My Kingdom, says he, is not of this World.
—Now is my Kingdom not from hence.*

Both John Baptist, his Fore-runner, and he himself, preaching of this Kingdom, design'd it the Kingdom of Heaven. Thus they strip the Prophecies of the Vail of Similitudes, taken from that worldly Kingdom of God in Israel, which was an earthly Prefiguration of this heavenly Thing. So they explain'd the Prophecies, and this their Explication of them had a Foundation in the Prophecies themselves. For in these such Things are said of this Kingdom.

dom, as could neither agree to that old Kingdom of *Israel*, nor to any Kingdom of this World: For this was the Promise to *David*; *When thy Days be fulfilled, and thou shalt sleep with thy Fathers, I will set up thy Seed after thee.--And I will establish the Throne of his Kingdom for ever.--And thine House, and thy Kingdom shall be established for ever before thee. Thy Throne shall be established for ever.* It could not be established before *David*, in this World, after his Days in it were fulfilled; but after *David* is no more in this World, it is promised that his Kingdom, and the Throne of his Son, shall be established before him; and in this *David* professes his full Satisfaction, when leaving this World: This Kingdom must therefore be of another World, where *David* is, and where the King reigns for ever gloriously before his Ancients, that have their Days on Earth fulfilled, *Isa. xxiv. 3.* and not of this World. *David* himself says in Spirit, that his Lord should sit, ruling, in the Right Hand of God, *Psal. cx. 1.* *Psal. xlvii. and lxviii. 18.* and *ciii. 19.* *22.* A Kingdom that hath its King sitting on his Throne in the Heavens, and reigning before his Ancients that are in Heaven; a Kingdom that is established for ever, and of which there shall be no End, is neither the old Kingdom of *Israel*, that was on Earth, and

is done away, nor any Kingdom of this World but must be of another World, and the Kingdom of Heaven. 'Tis only in this heavenly Kingdom, that what is said of the Eternity of the Old Testament Church, the Type of it, is verified: For, if it were of this World or from hence, it could not be eternal; but now is *David's* Throne and Kingdom not of this World, now 'tis not from hence. Consider *Psal.* lxxxix. 35, — 52.

This now supposes another State of Things before, with Respect to what is here spoke of and imports, that what's here said of this Kingdom was not before, but is now to take Place. This, that our Lord says of his Kingdom, is opposed unto the Kingdom of God as it had been before this in the Nation *Israel*. That was a worldly Kingdom, until he came and put an End to that State of Things by his Death, wherein he also laid the Foundation of this his Kingdom, which is not of this World. This present Time, wherein he speaks before *Pilate*, is that Time, when this Change was a making, and immediately to be done in his Death, setting aside the old Covenant or Testament, whereby that worldly Kingdom was erected, and sealing the New Covenant or Testament, whereby the Kingdom of Heaven is erected and established for ever.

S E C T. I.

FOR clearing the Distinction between the New Testament and the Old, as to this point, and establishing what is now said, in order to make Way for a View of this Kingdom of Jesus Christ, it will be necessary, that we consider God's Promise and Covenants from the Fall of Man:

The first Intimation of Christ, and the Covenant of Grace, that was made to Sinners, is contain'd by Christians to be in that Word of the Lord, *Gen. iii. 15. And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel.* There the whole Revelation of this Covenant of Grace was, as we were, in Embryo, to be afterward extended; and this Light shining in a dark Place guided them that were saved by the Faith of Christ for several Ages. Under the Influence of this Light, *Abel* worshipp'd God, in the Faith of Christ the promised Seed, and obtain'd witness that he was righteous; and *Enoch* walked with God and pleas'd him, *Heb. xi. 5.* When this Promise was given out, Sacrifices were appointed; as appears from *Abel's* sacrificing in Faith, and being accepted in it: and 'tis very likely, that the Beasts of whose

Skins the Lord made Coats to cover the Nakedness of our first Parents, were the first Sacrifices, and that therein was a Figure of the Righteousness of Christ covering our Nakedness before God, *Rom. iv. 6, 7. Rom. xii. 14. Rev. iii. 17, 18.* Thus the Worship of God among sinful Men, and their Acceptance therein, took its Rise from that Promise of Christ, and the true Worship of God was never without Sacrifice since the Fall of Man, nor was there wanting from that Time Types of Christ and of good Things to come by him.

In that first Promise, 'tis remarkable that the Lord, laying the whole of the Recovery and Salvation of lost Sinners upon his own sovereign Will, and not upon the Will of Man declares it is his Will to establish a Division in the Earth, by reconciling some unto himself in Christ, the promised Seed, their Heads, and so setting them at odds with Satan, and the Rest of Mankind his Seed, to be conquered by the Sufferings of the Seed of the Woman. It seems also to have been his Mind, in that Promise, that this Division and Controversy should be one Way or other visible in the World: So it appear'd very early in the Case of *Cain* and *Abel*; and least the Controversy should fail upon *Abel's* Death, the Lord raised up another Son to *Adam*, in the Room of *Abel*, whom *Cain* slew, *Gen. iv. 25.* so that

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It was kept up some Way between the Posterity of *Seth*, and the apostate Race of *Cain*, till such Time as the Posterity of *Seth*, except *Noah*, mingled themselves with *Cain's* Race, and join'd with them in their Apostacy and Wickedness.

This was the Cause of the Flood, from which *Noah* and his Family were preserved in the *Ark*; which was another Figure of Salvation by Christ's Righteousness in the Church, and God's Covenant with *Noah*, and every living Thing, having the Rainbow for the Sign of it, was subservient unto God's Design of Grace revealed in the Promise: There seems also to be something of the Gospel in that Saying of *Noah*, Gen. ix. 26, 27, *Blessed be the Lord God of Shem, &c. God shall enlarge Japhet, and he shall dwell in the Tents of Shem.* Something is here intimated of *Israel*, the Posterity of *Shem* their being the Church and People of God, and of the promised Seed his coming of *Shem*, and then of the *Gentiles* their becoming Fellow-Heirs with the *Jews*, and Partakers of the Promise in Christ by the Gospel.

But, least the Controversy that the Lord had established in the Earth should fail, when the World of the Ungodly are thus destroyed, *Ham* is preserved in the *Ark*, and

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so it broke out again in *Noah's Family*. After some Time the Posterity of *Japhet*, and perhaps many of the Seed of *Shem*, joined with the cursed apostate Race of *Ham*, in that Matter of Building the Tower. That which they proposed was a firm Union among themselves, and Greatness in the Earth, a great Name. Thus, as the Race of *Seth* mingled themselves with *Cain's* Seed, to fulfill the Lust of the Flesh or Sensuality, so the Posterity of *Shem* and *Japhet* joined themselves with the Race of *Ham*, to fulfill the Pride of Life; to make themselves great and famous in the Earth. And this Union also displeased the Lord, so that he gives it as the Reason of his confounding their Language, *Gen. xi. 4, 6. Behold the People is one.*

This confounding their Language was a dreadful Judgment upon that Generation; for, as it utterly disappointed their worldly Designs, so it put an effectual Stop to the Continuance and Propagation of the Knowledge of the true God, and the promised Seed among them: And from that Time God suffered their Posterity, the Nations, to walk in their own Ways; they became vain in their Imaginations, and changed the Glory of the incorruptible God into Images made like to corruptible Things, and worshipped the Creature. This became soon

son so universal, that, when God called Abraham, he was serving other gods, *Jos. xiv. 2.* Thus God straitned them by the confounding of their Language, and straitned Japhet not to be enlarged, till the Time of giving the Gift of Languages. But the Lord would not thus suffer the Controversy that he had established by his Promise utterly to fail in the Earth; so he called Abraham of the Seed of Shem, and gave him the Promise of Christ, and separated him and his Seed Isaac and Jacob, and the Children of Israel, from the Nations, till Christ the promised Seed should come of him.

We must carefully consider the Promise made to Abraham, for now the Revelation of Christ the Seed became more clear, and the Distinction betwixt the Old Testament and the New, must be understood in a great Measure by the due Understanding of this.

It must be agreed among Christians that the Authority of the New Testament, that Christ is that Seed promised to Abraham, in whom all the Nations of the Earth should be blessed, *Gen. xii. 3. and xxii. 18.* *comp. Gal. iii. 16.* So that here the Gospel is preached before unto Abraham, *Gal. iii. 8.* By the Nations in this Promise we cannot understand all and every one in the Nations; nor can we consider them as such political Bodies of

of Men in the Earth ; But, according to the New Testament Explication, *It is a great Multitude of all Nations, and Kindreds, and People, and Tongues*, Rev. vii. 9. and v. 9. For otherwise, if that Promise should be accomplished before the coming of Christ, there would be an End of all visible Controversy between the Seed of the Woman and of the Serpent ; which we have Ground to think cannot be. See *Luke* xii. 49. -- 5. 3. *Job* xvii. 20. 21. *Mat.* xxiv. Ch. and xvi. 24. *1 Cor.* xv. 19. *2 Tim.* iii. 12. The Apostles shew plainly that this Promise to *Abraham* had the Beginning of its Accomplishment in their Day and that to a Wonder ; and yet there was then no whole Nation, nor any one Nation, in National Capacity, blessed in Christ. But this will be evident if we consider, that the Blessedness spoken of in this Promise is spiritual and eternal, and must be acknowledged so to be by them that take the New Testament Account of it, *Gal.* iii. 8, 9, 14. And the Scripture foreseeing, that God would justify the Heathen, thro' Faith, preached before the Gospel unto *Abraham*, saying, In thee shall all Nations be blessed ; so then they which be of Faith are blessed with Faithful *Abraham* -- That the Blessing of *Abraham* might come on the Gentiles thro' *Jesus Christ*, that we might receive the Promise of the Spirit thro' Faith. This

manifest

manifest no Nation of this World can, in a National Capacity, be the Subject of Justification by Faith; and of the Promise of the Spirit, which we receive thro' Faith, and 'tis as certain that every Person in the Nations of the World is not to partake of this Blessedness: What remains therefore, but that it should be these that are redeemed by Christ out of every Nation? And thus we find out the Intent of the Writings of the Prophets about the Nations: For these are Enlargements upon this Promise to *Abraham*.

Thus far then God's Promise to *Abraham* was spiritual and eternal; and here lay the Object of that Faith, whereby *Abraham* was justified and eternally saved; even as his spiritual Seed of all Nations are blessed with him in the Faith of the same Thing, that was then to be found in the Promise, but now in the Accomplishment of that Promise, as is declared in the Gospel.

Yet there was something in this Promise peculiar to *Abraham*, and not common to him with all Believers; and that was that Christ should come of his Seed, *Gal. iii. 16. Heb. ii. 16.* That this might be evidently fulfilled, it was necessary that *Abraham's* Seed according to the Flesh, of whom Christ was to come, should be preserved distinct from other People, all the promised Seed, Christ, should come

of them. And of this, that was peculiar to *Abraham* in the Promise of Christ, there came another Promise, which we may see *Gen. xii. 2, 7. I will make of thee a great Nation--Unto thy Seed will I give this Land.* See likewise *Gen. xiii. 14, 15.* and *Gen. xv. from ver. 13.* 'Tis evident this Promise was temporal, as the other is spiritual and eternal, and behoved to be accomplished before that other. And this temporal Promise was given as a Pledge of the Accomplishment of the eternal Promise, and carried in it a Type or earthly Pattern of the Heavenly Things of that Promise: For the Land of *Canaan*, promised as an Inheritance to his Seed, according to the Flesh, was a Type of the Heavenly Inheritance, and so *Abraham, Isaac* and *Jacob* took it to be *Heb. xi. 8, 9, 10, 14, 15, 16.* And the Seed of *Abraham* according to the Flesh, that became a Nation, and inherited *Canaan's* Land, is evidently a Type of *Abraham's* spiritual Seed of all Nations, the heavenly Nation, that inherits the heavenly Country. And the Difference betwixt these two, was typified by *Ishmael*, the Son of the Bond Woman, and *Isaac* the Son of the free Woman in *Abraham's* Family, *Gal. iv. 21.--31.*

This twofold Promise laid the Foundation of a twofold Relation to God; the one spiritual and eternal, betwixt God and them

them that believed the spiritual Promise,
 and all the Children of *Abraham* accord-
 ing to the Spirit in all the Nations of the
 Earth; the other earthly and temporal be-
 twixt God and the Seed of *Abraham* ac-
 cording to the Flesh, which behoved so far
 to continue till Christ came, as the End de-
 signed by it required. Of both these God
 speaks to *Abraham*, *Gen. xvii.* when he gives
 him the Covenant of Circumcision to be kept
 by him, and his Seed after him in their
 Generations. This Circumcision was a
 Sign of Christ's being to come of *Abra-
 ham's* Seed, according to the Flesh, and
 it represented the shedding the Blood of that
 promised Seed, and the putting off the Bo-
 dy of the Sins of the Flesh, and was a
 Seal of the Righteousness of Faith to them
 that believed in the Seed to come: So that
 by the Nature of it, it behoved to be
 done away by the coming of that pro-
 mised Seed; and therefore it belonged to
 the temporal Promise, and the temporal
 Relation betwixt God and *Abraham's* Seed
 according to the Flesh, as that Promise
 and Relation was subservient, and had a
 Reference unto the eternal Promise, and
 the Relation arising therefrom. And thus
 God made the Covenant of Circumcision
 with *Abraham*, to be a God unto him,

and to his Seed after him, in their Generations. (*Gen. xvii. 7, — 11, &c.*) By this Means separating *Abraham* and his Seed, that were to be a Nation, and inheriting *Canaan*, to be a peculiar People to him above all People, and enclosing the Promise of Christ among this circumcised People, 'till that promised Seed should come.

But hitherto *Abraham's* twofold Promise was not accomplished ; therefore when God gave him the Covenant of Circumcision, he made himself known to him only by the Name of *God Almighty*, able to accomplish all that he had promised. *Abraham's* Faith was exercised with many seeming Impossibilities standing in the Way of the Accomplishment of both the Promises, yet he was victorious, and he became therein a noble Pattern to all that should believe, and died in Faith not having received the Promise, as did also *Isaac* and *Jacob* after him ; the temporal Promise not being yet fulfilled, and it behoved to be fulfilled before that which is spiritual and eternal.

Now when the Lord proceeded to fulfill the temporal Promise made to *Abraham, Isaac*, and *Jacob*, to make their Seed a Nation, and give them the promised Land, he did it by Means of a Covenant, even that which he made with them, *when he*

took them by the Hand to bring them out of
 the Land of Egypt, by the Mediation of
 Moses, *Exod. xix. 3, — 8.* This is called
 the old Covenant, *Heb. viii.* on Account of the
 temporal Relation between the Lord and
 that Nation, which is done away. 'Tis al-
 so called the *Law, Gal. iii. 17. Heb. x. 1.*
 because of the Law therein given to the
 Nation of *Israel*; and the *first Testament,*
Heb. ix. 15. on Account of the typical A-
 doption, and the temporal Inheritance, which
 was first given before the Promise of the
 eternal Inheritance was fulfilled. And when
 he proceeded in the Fulness of Time to
 fulfil that great spiritual and eternal Pro-
 mise of blessing all Nations in Christ, he
 does it by Means of another Covenant, even
 that which he makes by the Mediation of
 Jesus Christ with *Abraham's* spiritual Seed
 of all Nations, redeemed from spiritual
 Bondage and the Wrath to come, by the
 Blood of the Lamb, the truly holy and
 heavenly Nation. This is called the *New*
Covenant, Heb. viii. because of the new spi-
 ritual and eternal Relation betwixt God
 and this new Nation, made up of all the
 Nations of the Earth, which could not
 be without making old that Covenant,
 whereby he stood peculiarly related to one
 Nation, and whereby the uncircumcised
 Nations were without God in the World,
 Eph.

Eph. ii. from *ver.* 13. And 'tis called the *New Testament* on Account of the true Adoption, *Gal.* iv. 1, — 7. And the eternal Inheritance therein given to as many of all Nations as the Lord calls. Now, when the first Inheritance is done away, *Heb.* ix. 15. this is the better Covenant, as much better as the sure Promises of spiritual and eternal Blessedness to all Nations in heavenly Places in Christ, upon which it is established, are better than the Promises of temporal Blessings in earthly Places to the Nation of *Israel*, upon which that first Covenant was established; as much better as the whole People within the Bond of this Covenant, whose Sins God remembers no more, who all of them know him, and in whose Hearts his Law is written, that they may never depart from him, are better than that covenanted Nation, which continued not in that same Covenant whereby it was related to God, and was cast off by him; and as much better as the Blood of the Son of God sealing this Covenant, is better than the Blood of Beasts dedicating the first, and as his Mediation is better than the Mediation of *Moses*. And these are the two Covenants, or Testaments, of which the Apostle speaks, *Gal.* iv. Chap. *Heb.* viii and ix Chap.

Our Divines are very shy to use the Scripture Expression in this Case, and shun to call them two Covenants, but think they express the Thing better when they call them two Dispensations of the Covenant of Grace. And they take this Way to establish this great Truth, that none were saved since the Fall, but through Christ by Faith in him. Their Design is good, but why should they shun to use the Scripture Language, and think they express the Thing better than the Spirit of God, who knew best the fittest Words, and thereby reflect on him, as if his Words were not fit for the Purpose? Yet his Words have a plain Sense, and are better fitted to the Purpose than these they have put in the Place of them. He calls them *two Covenants*, and so they are indeed, as much distinct as Heaven and Earth are, and shews plainly, that all the Covenanted in that first Covenant were not saved, yea that none were saved but by Faith in the Promises of Christ, upon which the New Covenant is established. Thus all the Saints from *Adam* to Christ obtained eternal Life, and never one of them was saved by that *National Covenant* with *Israel*, which is done away, though having a Shadow of good Things to come, it was subservient to the Promise of Christ, and to the Faith of that Promise,

Promise, and was a Schoolmaster to bring them to Christ, that they might be justified by Faith.

S E C T. II.

THAT we may have some further View of these two Covenants, with the different States of Things established by them, and of the Kingdom of Christ established by the New Covenant, we may consider *Heb. xii.* from *ver. 18* to the End, where we have a short Account of the Difference betwixt the Covenant at Sinai, and the new Covenant, the different States of Things under them, the Excellency of the New, and the State of Things established thereby, the doing away of that Covenant with what pertained to it, the remaining of the Things pertaining to the new Covenant, and the Conclusion of all is, *Wherefore we receiving a Kingdom that cannot be moved, &c.* which is the Kingdom of Jesus Christ, of which we speak.

The Apostle is upon an Exhortation to *Holiness*; and whereas the *Jews* objected against the New Testament Way of it, that it made void the Law, and encouraged Men in Sin, he pleads strongly for Holiness, 1. From the Grace of the new Covenant bringing us near to God, in Opposi-

on to the terrible Voice of the Law, in-
 flicting slavish Fear, and keeping Sinners at
 Distance. 2. From the glorious holy So-
 cety established by the new Covenant, into
 which we are brought by the Voice of
 the new Covenant, in Opposition to the
 Voice of *Sinai*, erecting an earthly Nation.
 From the greater Majesty and Glory of
 the Voice of the new Covenant, which is
 from Heaven, than of that Voice which spake
 on Earth. And, 4. From the greater Ven-
 geance upon them that turn away from this
 Voice speaking from Heaven; Vengeance
 from Heaven being more dreadful than
 Vengeance from Earth. Other Things might
 be noticed here to this Purpose, but I shall
 confine my self to my present Scope.

The Apostle speaks here of the two Cove-
 nants, calls them both a *Voice*, and both that
 Covenant, and this that we have now are
 the Voice of God. Yea that Voice at *Sinai*
 was the Voice of the same Person, who is the
 Mediator of the New Covenant: For he ap-
 pear'd on *Sinai*, and gave the Law, by the
 Disposition of Angels, and the Ministry of
Moses, the typical Mediator, and entered
 into that Covenant with his typical People,
 whom he redeem'd with a typical Redemp-
 tion out of *Egypt*; so that he is the God of
Israel. He speaks now in a more condescend-
 ing Manner, not keeping Sinners at such a

Distance, being incarnate, and his Voice now is the Voice of his Blood, which speaketh better Things than that of Abel; but still he is the same Person that spake of old. And 'tis to be observed, that his Voice then shook the Earth, but now he himself is notably at Work as Mediator of the new Covenant, Shaking not the Earth only but also Heaven.

Notice how the Apostle distinguishes these two Speakings of his, or his Voice in the Old Covenant, and in the New. 1. As to the Time of them, then, at Sinai, when he brought the Children of Israel out of Egypt, and now, in the Day of the Gospel. 2. He distinguishes them by the Place of speaking. Then he spake on Earth from the Top of the Mount, that might be touched, after he had redeemed that People out of Egypt; but now he speaketh from Heaven, from Mount Zion, the heavenly Jerusalem, having finished his Work of Redemption upon the Earth. 3. He distinguishes them by the Effects of them. His Voice then shook the Earth, but now he hath promised, saying, Yet once more I shake not the Earth only, but also Heaven; and this Word yet once more signifieth the removing of those Things, that are shaken as of Things that are made, that those Things which cannot be shaken may remain. Wherefore we receiveing a Kingdom, &c.

There

There was a great Earthquake at *Sinai* when the first Covenant was made, but by the Strain of the Text, it appears, that this shaking of the Earth was significant of a notable Alteration of the State of Things with respect unto the Church then; even as the Earthquake and rending of the Vail of the Temple was significant of a notable Alteration of the State of Things about the Church. I shall lay forth what I take to be the Apostle's Scope in the following Observations.

Obj. 1. There was a notable Alteration and Change of Things with respect to the Church on Earth, by the Lord's Voice in the Covenant with Israel at Sinai.

What this Change and Alteration was, we may see in the following Instances.

1. Then was the Lord accomplishing the Promise made to the Patriarchs, that was first to be accomplished before the Promise of the Seed, in whom all the Nations should be blessed, *Gen. xii. 1, 2, 6, 7. and xiii. 14, 15. and xv. Ch. &c.*

Then was he known by the Name *Jehovah*, the independent, unchangeable God, keeping and performing his Word against all that stood in the Way. Thus he was known in the Performance of his Word to the Patriarchs, to whom he was only known by the Name *Almighty*, able to perform in due Time
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what he had promised: For they lived not to know him in the Performance of his Promise, *Exod. vi. 2--8.*

2. The Church or God's covenanted People, the Seed of *Israel*, who were the Lord's People by the Covenant of Circumcision, did then pass out of the Family-State, wherein the Church had been from the Beginning into the State of a Nation, and became a Nation and Kingdom of God, he being now related unto them as a Nation by that National Covenant, *Exod. xix. 3, 4, 5. And Moses went up unto God, and the Lord called unto him out of the Mountain, saying, Thus shalt thou say to the House of Jacob, and tell the Children of Israel, you have seen what I did unto the Egyptians, and how I bare you on Eagles Wings, and brought you unto my self; now therefore, if you will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People, for all the Earth is mine, and ye shall be unto me a Kingdom of Priests, and an holy Nation. These are the Words, which thou shalt speak unto the Children of Israel. Read also ver. 7, 8, 9.* This was not before: God was not related to his People from the Fall, nor to the House of *Jacob*, in the Capacity of a Nation; for before the Church was in Families.

3. The Worship of God, and his special Presence was then settled in the Sanctuary, and all the Ordinances of Worship were fixed and established, whereas that Presence of God and his Worship had not a fixed Abode before: For they built Altars to the Lord in the several Places, where the Son of God appeared to them, when sojourning in the Land of Promise, as in a strange Country. But now there is a settled Place of the Worship of God; as we see *Exod. xxix. 42,--46.* *This shall be a continual Burnt-offering throughout your Generations at the Door of the Tabernacle of the Congregation before the Lord, where I will meet with you to speak there unto thee. And there I will meet with the Children of Israel, and the Tabernacle shall be sanctified by my Glory, and I will sanctify the Tabernacle of the Congregation and the Altar: I will sanctify also both Aaron and his Sons, to minister unto me in the Priest's Office. And I will dwell amongst the Children of Israel, and I will be their God, and they shall know that I am the Lord their God, that brought them forth out of the Land of Egypt, that I may dwell amongst them: I am the Lord their God.*

4. By the Covenant at Sinai, there was a Separation made betwixt all the Nations of the Earth, and *Israel*, now brought out of the Land of *Egypt*, to be settled by themselves in

in a Land and Kingdom of their own, where they had been Strangers before among other People.

Unto this Separation serv'd the Law of Commandments contain'd in Ordinances delivered to that Nation in the Covenant at *Sinai*. The Apostle calls this the *Enmity* and the *Wall of Partition* betwixt them, and all other People; and by the Covenant containing this Law, the Nation *Israel* was God's peculiar People; all that were not within the Bond of that Covenant, being thereby excluded the Church of God, as all that came within the Bond of that Covenant were of that Nation and Church, there being *one Law for the Stranger and the Home-born*. Eph. ii. 11, 12, &c. Exod. xix. 5. *If ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People, for all the Earth is mine.*

Observ. 2. *This great Alteration in the Church left the State of it earthly, and did not extend to Heaven to make any Change there.*

He spoke on Earth, his Voice shoke the Earth; but now he shaketh also Heaven.

The eternal Promise of all spiritual Blessings in heavenly Places in Christ to all Nations was not yet performed by the Voice, that *shook only the Earth*: For by that Voice the Lord

was doing no more but fulfilling that Promise made to the Patriarchs, which was temporal and earthly ; so he then shoke only the Earth.

However great this Shaking was, Heaven was not moved by it. All Things remained here, as they were after the giving out of the first Promise of Christ to fallen Man : For from that Time it became the Receptacle of the departing Souls of them that died in the Faith of the promised Seed, and these Spirits of just Men were there with the Angels, expecting the full Accomplishment of that great Promise, even as the Saints in Heaven now are expecting till the Enemies of Christ's Kingdom be made his Footstool, and looking for the glorious Day of the compleat Redemption and Perfection of the whole Church, according to that Promise, in the Faith of which they have died. *Enoch* was translated into Heaven without Death long before this Voice that shoke the Earth, so that it did not extend to Heaven to make any Alteration there.

But all the earthly Shadows of heavenly Things to come by Christ, that were instituted from the Fall, were ingrossed in this Covenant, and delivered to *Israel*, with many others added in the Law of Commandments contain'd in Ordinances. Thus Sacrifices insti-

instituted at the giving of the first Promise, and a holy Place of Worship on Earth, and an Altar and Circumcision were all carried in to the Covenant at *Sinai*.; so that whatever was earthly in the Church, typifying heavenly Things to come, belongs to that Covenant made with *Israel*, and all the earthly Ordinances that were before, together with many more now appointed, were now delivered to *Israel*, as Rudiments by which they might come to the Knowledge of Christ, like Children beginning to learn, and the Apostle calls them the *Rudiments of the World*. These Rudiments the Law put into the Hands of the *Israelites*; and this is one Way, wherein the Law was their *Schoolmaster to bring them to Christ*, that they who believed might be justified by the Faith of the promised Seed.

So the State of the Church erected and established by this shaking, was no more but earthly, and there was nothing heavenly in it, abstract from the typical Reference it had to heavenly Things to come by the promised Seed.

For the People that were brought within the Bond of that Covenant, and of whom the Kingdom of God, established thereby, did consist, were an earthly Seed born after the Flesh, even *Israel* according to the Flesh. And tho' there were some among them born of

the Spirit, yet this belonged unto the New Testament Kingdom, and was their Preparation for it, according to God's Purpose, by Means of the Promise of Christ. This was of the Promise of Christ not yet accomplished, and not of that Covenant made with all the Seed of *Israel* according to the Flesh. The earthly Birth, or that Birth after the Flesh avail'd much in the State of the Church erected at *Sinai*, as to the Enjoyment of the Privileges of it. But now our Lord says to *Nicodemus*, *Except a Man be born again, or born from above, he cannot see the Kingdom of God*; and *Gal. iv. 26. Jerusalem which is above is the Mother of us all.*

That Covenant had also a worldly Sanctuary, and Ordinances of Divine Service, the Way into the holiest of all not being yet manifest; as the Apostle shews, *Heb. ix. Chap.* And he declares them no more but *earthly Patterns of heavenly Things to come.*

The Lord's Kingdom in that Nation was earthly. It was set up, established and defended by earthly Power, as an Instrument in the Lord's mighty Hand. When *Joshua* was leading the People into the promised Land, the Lord appeared unto him with a Sword in his Hand as the Captain of the Lord's Host, and the Spirit of the Lord came upon Men in that Kingdom to enable them to fight. It is

not so in the New Testament Kingdom, which is distinguished from that, by being called the *Kingdom of Heaven*, and in Opposition to that Way of doing, of which we have Instances, *Heb. xi.* we are called to *run the Race set before us with Patience, looking unto Jesus the Author and Finisher of our Faith, who endured the Cross, despising the Shame.* The Kingdom of God was managed in an earthly Way, and because of the Sins of that Nation against their covenanted God and King, was subject to earthly Changes and Disorders, Wasting and Captivity, and many Evils of that Kind from within themselves, and from the Nations about. In Opposition to this the new *Jerusalem* is said to be a *quiet Habitation, and Violence no more heard in it, War nor Destruction in its Borders, Isa. xxx. 20. and lx. 18.* This heavenly Nation can receive no Damage by earthly Violence.

The Inheritance of that Church was not an earthly Inheritance. The promised Land was a Spot of this Earth, tho' a Type of the heavenly Inheritance. The Blessings promised to that Nation in that Covenant were earthly Blessings, *the good Things of this Life*, and the Evils contain'd in the Curses of it were earthly Miseries, *Levit. xxvi. Ch.* and it is easy to conceive how a Nation as such can be the Object of other Sort of Blessings or Curses.

thus according to their national keeping of
 at Covenant, they enjoyed this Blessedness
 the promised Land, and according to this
 the Lord explained his Providences about them
 by his Prophets. He does not so to other Na-
 tions of the World. Now Matters are far o-
 therwise with the heavenly Nation typified
 by this; For if in *this Life only we had Hope,*
we are of all Men most miserable; and he hath
blesed us with all spiritual Blessings in heaven-
Places in Christ. But setting aside the Pro-
 mise of Christ, given before this Covenant,
 and the typical Relation, that these Things
 led to Christ, and good Things to come by
 him, we will find nothing heavenly and eter-
 nal in them. Our Lord says to the Jews,
Search the Scriptures, for in them ye think ye
have eternal Life, and these are they which
testify of me. And his Saying seems to im-
 ply this, If you find them not testifying of
 me, you will find nothing of eternal Life in
 them.

S E C T. III.

bl. 3. **I**N the New Testament, there is a-
 nother and more notable Change and
 Iteration of Things on Earth, and also in
 Heaven with Respect unto the Church.

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Whose Voice then shoke the Earth; but now he hath promised, saying, yet once more I shake not the Earth only, but also Heaven.

The Son of God, who, by his Voice in the Covenant at Sinai, shoke only the Earth, now shakes again the Earth and also Heaven by the Mediation in the new Covenant. Then he was fulfilling earthly Promises made to the Patriarchs, as we have heard; so he shoke only the Earth; but now he's in the Accomplishment of the better Promises of heavenly Blessings to Sinners of all the Nations of the Earth, for the sake of which the other Promises were given, and so he shakes not the Earth only, but also the Heavens.

How he shakes the Earth and also Heaven by his Mediation in this new Covenant established on better Promises, we may see in the following Instances. (1.) As to the Earth, there is a remarkable Shaking of it again, by the Mediator of the new Covenant.

1. He descended into the lower Parts of the Earth, *Eph. iv. 9.* He became the Seed of the Woman, and took on him the Seed of *Abraham* and of *David* according to the Promises. *When the Fulness of Time was come, God sent forth his Son made of a Woman, made under the Law to redeem them, that were under the Law, that we might receive the Adoption of Sons. And because the Children were Partakers*

but now of Flesh and Blood, he also himself likewise took part of the same, that through Death, he might destroy him, that had the Power of it, and deliver us. He hath redeemed us from the Curse of the Law, being made a Curse for us, that the Blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith.

This is the New Thing, that the Lord hath created in the Earth, the Performance of that good Thing promised to the House of *Israel*, and to the House of *Judah*, which was not performed before. The Promises had been long pregnant with it, and now they began to bring forth, when the Fulness of Time was come.

This notable new Thing is the Foundation of all the Alterations on Earth, and also in Heaven, of which we here speak.

2. He hath hereby abolished the temporal Covenant made with the Nation of *Israel*, and set aside all the Earthly Things, thereby established; and in consequence of this, he brought Desolation on *Jerusalem* and the Temple. But this is the removing of the Things that are shaken, of which the Apostle speaks *ver. 27.* and therefore we shall not stay on it here.

3. By the doing away of that Covenant, Sinners of all Nations, formerly excluded by that Wall of Partition, are brought into the Church

Church by Faith in Christ, the End of the Law for Righteousness to every one that believeth, and so they become a People that were not a People. Thus the Earth and all Nations are shaken, *Haggai ii. 6, 7. Every Valley is exalted, and every Mountain brought low, that the Glory of the Lord might be revealed and all Flesh see it together. Isa. xl. 4-9.* This great Alteration is much insisted on in the New Testament; for Instance see *Gal. iii. and iv. Chap. Eph. ii. and iii. Chap.*

4. By this Means the Church hath passed out of the State of an earthly Nation, like that established by the Shaking of the Earth at *Sinai*, and is now a glorious General Assembly out of all Nations, typified by that National Assembly: For it is also a Nation; but not earthly, not of this World; and so it very far excels the earthly Nation.

The Apostle calls it *the General Assembly and Church of the First-born, which are written in Heaven*; which points out to us 1. That the New Testament Church consists not of any one Nation or Sort of Men, as of old, but is a General Assembly of all Nations and Kinds of People, where there is neither Jew nor Greek, Circumcision nor Uncircumcision, Barbarian, Scythian, bond nor free, Male nor Female, for they are all one in Christ Jesus. *Gal. iii. 28. And Christ is all unto them, and is in them*

them all. Col. iii. 10, 11. For this is a Church
 raised not upon the temporal Promise of mak-
 ing *Abraham's Seed* according to the Flesh, a
 great Nation, but upon that Promise, *In thy*
Seed (which is Christ) *shall all Nations of the*
Earth be blessed. And according to this Pro-
 mise it consists neither of one Nation only,
 nor of any whole Nation; but is a General
 Assembly gathered out of the Nations into
 one in Christ, and blessed in him. 2. That
 all true Members of this Church are the Chil-
 dren of God, Gal. iii. 25, 26. And this is op-
 posed to the Condition of the Church of *Is-*
rael under the Law or *Sinaitick* Covenant,
 which gendered unto Bondage: For tho' to
Israel according to the Flesh pertained the
 typical Adoption, yet they were in Bondage,
 and had not the true Adoption, John viii. 33,
 --36. and tho' they that believed on Christ
 in the Old Testament Promises gat Power, or
 Right, *to become the Sons of God*, or to be
 Members of the Church of the First-born, John
 i. 12. yet that was not by the Temporal
 Covenant making all *Israel* the Church of God,
 nor was this the common Privilege of the
 whole Church, erected by that Covenant, as
 it is of this Church, neither was the Spirit
 of Adoption given to Believers themselves un-
 der that Covenant, as it is now, Gal. iv. 1.--6.
 Rom. viii. 14.--17. This is the common Pri-
 vilege

vilage of this whole General Assembly and Church: They are all joint Heirs with Christ the First-born from the dead, and they are an Assembly of First-born. There was never such a Church as this before. 3. The Apostle says, *they are written in Heaven*; enrolled there, as being Citizens of that Heavenly *Jerusalem*, and as having their Nativities from thence: For they are all the Children of that *Jerusalem which is above*, Gal. iv. 26. This is opposed to the Earthly *Jerusalem*, and a Citizenship therein, the old earthly Church.

Unto this Church New Testament Believers on Earth are come; now this State of Things, this Church, hath taken Place, and they are highly privileged beyond all Expression, in being Members of this Church. And this is what we have now in the Place of the Old National Church of *Israel*; so that there is no more any such National Covenant, or National Church as was before this General Assembly and Church of the First-born.

(2) Heaven is also shaken by the Mediator of the New Covenant; and how is that?

1. *He that descended first into the lower Parts of the Earth, is the same also that hath ascended up far above all Heavens, that he might fill all Things*, Eph. iv. 9, 10.

He hath ascended above the first Heaven, the Air, the Seat of Satan's Kingdom, who therefore called the *Prince of the Power of the Air*, Eph. ii. 2. He had shaken that Kingdom, and made himself Master of it in his Death, and is now ascended above it.

He hath also ascended above the Heaven of the Sun, Moon, and Stars, and they are put under the Feet of the Man Christ Jesus. This same Person was before their Master; but now they move under him, the Son of Man, *made Head over all Things to the Church, which he hath purchased with his own blood.*

And he hath further ascended into the Heaven of God's Glory, where the Angels and Spirits of just Men were, and is exalted far above Angels, and every Name, that is named in the World to come, unto the Father's right Hand. This is the Heaven which is here said to be shaken.

And was there not a glorious Change and Alteration there, when the Lamb that was slain began to appear alive in the midst of the Throne, when he that was made lower than the Angels for the Suffering of Death was crown'd with Glory and Honour, and sat down with the Father on his Throne? Was not the Heaven remarkably shaken, when this High-Priest entered there, and presented him-

self before the Father with the Blood of his own Sacrifice, whereby God is infinitely glorified, and his Glory fully display'd to Angels and Men, and whereby the Way into the Holiest is made manifest, and all his People for ever perfected? This was indeed a new Thing in Heaven; that Blood of the new Covenant was full of Wonders, when it appear'd there, as the fiery Tongues, and a rushing Wind or Vapor of Smoak were Signs in the Earth beneath, *Acts ii. 16*, Was there not a glorious Change in Heaven when the Son of *David* took his Seat on his Throne at the Father's Right Hand, and was *anointed with the Oil of Gladness above his Fellows*, and crowned with many Crowns and proclaimed King thro' Heaven (*Let the Angels of God worship him*) and thro' the Earth in the Gospel, with the Holy Ghost sent down from Heaven, and acknowledged in the joyful Acclamations of worshipping Angels and Spirits of just Men in Heaven and of his People on the Earth? There behoved to be a very great Alteration in Heaven, when the Mediator of the New Covenant prepared the Throne of his Kingdom there, and sat down on the Throne of Holiness to rule the Nations from thence. *Psal. xlvii. 5--8. and ciii. 19--22.*

This Appearance of Jesus Christ in Heaven, as it was, so to speak, the filling up of Place there, that was empty before, so it made a vast Alteration in the whole State of Things there. For,

2. The Old Testament Saints that died in the Faith, and were in Heaven before Jesus entered there, were hereby perfected; that is, they came to the Enjoyment of that which they believed and hoped for on Earth, and which they were expecting in Heaven; even the Accomplishment of the great Old Testament Promises of Christ, and the good Things to be brought in by him. They now see the promised Seed in whom all the Nations of the Earth are blessed, and their Happiness is enlarged in becoming Members of this glorious General Assembly and Church now erected, and in receiving of the Spirit from Jesus Christ, as it was given to him in an inconceivably glorious Manner, after he ascended to the Right Hand of God, that he might do all the Things in Heaven as well as on Earth, *Acts* ii. 33. *Eph.* iv. 10. This was David's Faith and Hope: Now he sees the Throne of his Kingdom established before him for ever. And this is what he sets forth as the Faith, Hope, earnest Desire, and Prayer of the Old Testament Saints, *Psal.* lxxv. 4, 5. Where we see they expected to be abundantly

satisfied with the good Things of this House of God, which is a House of Prayer for all Nations, to which they have Access, according to an Election of Grace. And the Old Testament Saints have the Answer of their Prayers for the Accomplishment of the Promise of the *Messiah* in these terrible Things in Righteousness, which befel the *Jewish Nation* when the Lord demolished that earthly Church, and in his becoming the Confidence of all the Ends of the Earth, and of *them afar off* *from the Sea, or in the Isles*. And now *David*, who sat in the Lord's Throne in the typical Kingdom, which is removed, has all his Desire in beholding his Son and Lord sitting on the Throne, and in being a Fellow-Subject with the New Testament Believers of all Nations. *Moses*, who was faithful as a Servant in the old earthly House, which is demolished, is now farther advanced in being a Part of his heavenly House, a Stone of this glorious Building of God over which is Jesus Christ the Son of God; yea that great Prophet and Lawgiver is now more happy in hearing the Word of the Prophet, and receiving the Law from his Mouth. And *Abraham* the Father of the Faithful, that rejoiced to see his Day afar off, is now blessed among his Brethren of all Nations in beholding his glorious promised Son. Thus the Lord Jesus our King reigns

Mount Zion, and before his Ancients gloriously, *Isa. xxiv. 23.* and they are come to the full Enjoyment of what they were till now expecting, so being perfected, according to *Heb. xi. 9, 10, 13, 14, 15, 16, 39, 40.* and *Ch. xii. 23.* *They received not the Promise--God having provided some better Thing for us, that they without us should not be made perfect. And we are come to the Spirits of just Men made perfect.*

3. The innumerable Company of Angels are likewise brought into a new Order, in subjection to the Man Jesus Christ, who is the Son of God, *1 Pet. iii. 22. Col. ii. 10.* They have receiv'd a great Addition to their knowledge, and their Happiness is much enlarged now beyond what it was before, by being admitted to behold the Glory of Christ in the New Testament Church, *Tim. iii. 16. 1 Pet. i. 12. Eph. iii. 10.* and by their having a Part in this glorious Society, whereof Christ is the Head. For so' he took not on him their Nature, and so' they were not redeemed by his Blood, and be not so near to him as his Brethren the Redeemed are, yet they owe their Preservation from falling to him, according to their Election unto this his Kingdom; therefore they are called *the Elect Angels,* *Tim. v. 21.* They are comprehended in the

the Things in Heaven that are now gathered together in one in Christ, with Things on Earth, and reconciled by him *Eph. i. 10. Col. i. 20.* And we are said to come to the innumerable Company of Angels, *Heb. xii. 22.* They bear some Part in the Church's Worship, *Heb. i. Rev. v. 11.* They are now Fellow Servants with us to the Man Christ Jesus, *Rev. xix. 10. and xxii. 9.* And this is one Excellency of the New Testament Church above the Old, that it is not subjected to Angels as that was; but they are now subjected to him that was made lower than they for the Suffering Death, and are Fellow Subjects with his Servants, *Heb. i. and ii. Chap.* Consider *ii. ver. 2, 3, 5.* They are all ministering Spirits sent forth to minister unto them who shall be Heirs of Salvation, and are present in Gospel Churches, and they will appear to the Head of the Church ministering to him and his Members, when the Church shall be fully separated from all other Societies *Mat. xiii Chap. and xxv, 31.* Something of this kind seems to be pointed out by our Lord in his Saying to Nathanael, when he professed his Faith in him as the King of Israel. *Because I said I saw thee under the Fig-tree, believest thou? Thou shalt see greater Things than these. And he saith unto him, Verily, verily*

unto you, hereafter you shall see Heaven & the Angels of God ascending and descending upon the Son of Man. This new Order among the Angels ministering unto David's Son in his Kingdom, according to *Psal. ciii.* toward the close, is a notable Alteration in Heaven; and it may be also noticed, that the Angels seem to have received something of his Spirit, for serving him in his Church, *Rev. xix. 10.* Thus he that ascended above all Heavens, that he might fill all Things, has filled the Old Testament with his Saints, and his Angels, and now they are the Angels of the Son of Man, *Matth, xxiv. 31.*

4. There is a notable Alteration in the Worship of Heaven, by Jesus the Mediator of the new Covenant his entering there, and appearing as the slain Lamb alive again in the midst of the Throne. Of this we may have some View in comparing the iv. and v. Chap. of *Rev.* and considering the Difference betwixt the Worship described in the one and in the other. Yea, and now Heaven is opened as the Sanctuary for Sinners of all Nations on Earth, and a House of Prayer for all People, that they may join in the Worship of the Lamb, and of him that sits on the Throne, with that glorious Company above, as one worshipping Assembly.

Heb:

Heb. ix and x Chap. This was not while the first Tabernacle was standing; for then the Way into the Holiest of all was not manifest. But more of this afterward. Only we may notice to this Purpose, *Rev.* 13. and *xiv.* 2, 3. where the Worship of the Company of Heaven is represented, and the Company of the Redeemed on Earth joining with them in it, and none but they.

But this leads unto another Observation which is not alien from the Words, according to the View I have of them, and is thus.

S E C T. IV.

Obs. 4. *IN this second Shaking Heaven and Earth are joined together.* For thus we may consider *Eph. i. 10.* *Col. i. 20.* in this Context: And how this is we may consider under these two Heads.

1. They in Heaven, and Believers on Earth are one Society, one City of God, one Building and House of God, one Kingdom and one Family, whereof the Father of our Lord Jesus Christ is the Father, and he the First-born, the Antitype of the First-born in the Family-state of the Church, *Eph. iii. 15.* The Children of this Family upon Earth, that are but as Babes in the Cradle,

upon the Breasts in Comparilon of them as
 ore, are yet Children of the Family as well
 they, that sit at their Father's Table there.
 is one whole Family. They in Heaven,
 and they on Earth are not two Churches,
 but one; the Spoule of Christ is but one. It
 is one Kingdom of God, and they who
 were last in Respect of the Jews, who in-
 herited the old earthly Kingdom of God,
 do now come from the East, West, North
 and South, and sit down with *Abraham,*
Isaac and *Jacob*, and the Prophets in the
 Kingdom of God. Thus the Apostle says of
 the believing Gentiles on Earth, that they
 were *Fellow citizens with the Saints, and of the*
Household of God, and that they were Fel-
 low-heirs, and of the same Body, and Par-
 takers of his Promise in Christ by the Gospel,
Eph. ii. 19. and iii. 5, 6. The Apostle calls
 this the Mystery of Christ now revealed by
 the Spirit, even as *Eph. i. 9, 10.* he calls
 this the Mystery of his Will made known to
 them; his gathering together in one in the
 fulness of Time, all Things in Christ which
 are in Heaven, and which are on Earth e-
 ven in him. The Church in Heaven and on
 Earth is the Body of Christ, his Fulness, the
 fulness of him that filleth all in all, and one
 whole Building which, being all fitly framed
 together in him, the Foundation and Corner-

Q

stone

Stone, groweth unto an holy Temple in the
 2. There is a new Communication be-
 tween Heaven and Earth opened by the
 Shaking of the Heaven and Earth together;
 the Saints on Earth have Access unto the
 Holiest of all by Faith, in the new and
 living Way consecrated for them thro' the
 Vail of CHRIS's Flesh, and joyn with them
 above in the New Testament Worship; as
 from the Lamb in the midst of the Throne
 that same Spirit of his that fills them above
 comes down upon all the redeemed upon
 Earth, so that they have a blessed Com-
 munion together in Christ, in whom they
 are one. And Heaven being now opened
 by Jesus his entering there, the Angels
 and God are ascending and descending upon
 the Son of Man, the Antitype of Jacob's La-
 der; which is the great Thing that our
 Lord call'd Nathanael and the Disciples
 look after.

Obi. 5. By Means of this Shaking, not
 Earth only, but also Heaven, the State of
 Church is now become heavenly, Gal. iv.
 Phi. iii. 20. Eph. i. 3. and ii. 6. and iii.
 Col. iii. 1. and the Context. On this
 count 'tis called the heavenly Jerusalem.
 This also is the Reason of that common Ex-
 pression of the Church in the New Testa-
 ment; the Kingdom of Heaven. And that

gate of the Church is now heavenly may appear, if we consider these Things.

1. The Sanctuary, or holy Place of the Church's Worship is now Heaven itself, where Jesus is entered. The New Testament Sanctuary is not a worldly Sanctuary, as that of the Old Testament. It is no more in any Place of this Earth, *John iv. 23. -- Te shall neither in his Mountain, nor yet at Jerusalem worship the Father. Heb. ix. 11. Christ being come as High-Priest -- of good Things to come by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building.* Let this Church has a Sanctuary, as well as the Old Testament Church. It has something instead of that worldly Sanctuary, which is done away. And the Apostle plainly tells us, that this is Heaven itself, *Heb. ix. 12, 14. By his own Blood he entered in once into that holy Place; -- For Christ is not entered into the holy Places made with Hands, which are the Figures of the true, but into Heaven itself, now to appear in the Presence of God for us. The Way into this Holiest of all was not yet made manifest, while the first Tabernacle was yet standing. Heb. ix. 8. But now by Jesus his entering Heaven, as the High-Priest of the Church, Heaven is become the Sanctuary for us; and we have Boldness to enter into this Holiest by his Blood, by a new*

and living Way that he hath consecrated for us, thro' the Vail, that is to say, his Flesh. Heb. x. 19, 20.

It was the Appearance of the Son of God, foreshewing his Incarnation, and some Way manifesting himself present, that made the Places where he so manifested himself holy. And when he was actually incarnate, his Presence in the second Temple made it more glorious than the first, tho' it wanted the *Schebinah*: And, when he is now no more so in this World, but in Heaven, his personal Presence there, in the human Nature, makes that the Sanctuary, and we have Access into the Holiest of all through the Veil of his Flesh.

The Glory of God shines unto the Church in Jesus Christ the Image of the invisible God. The Gospel with its Ordinances manifesteth the Glory of God unto Believers in the Face of the Person of Jesus Christ, who is in Heaven at the Father's Right-hand, beyond the Reach of all the World's Observation, and is seen only by the Faith of his People there, John xiv. 19.

The first Thing that a convinced self-condemned Sinner (for none other come to God by him) has to do with, in drawing near to God, is the Flesh of Jesus Christ, his human Nature that suffered, which is now in Heaven.

beheld, and lo in the Midst of the Throne
 stood a Lamb, as it had been slain. We con-
 sider him in the Worship of God as the
 slain Lamb, now alive in Heaven : And here-
 in we discern the infinite Worth of his
 glorious Divine Person, and so we ascribe
 Worthiness to him in our Worship. In see-
 ing him thus, the Glory of all the Divine
 Attributes opens itself to us in him, the
 Brightness of the Father's Glory, and in see-
 ing him we see the Father, having Liberty to
 come to him as a Father : And in the slain
 Lamb we have all the Fulness of the Holy
 Ghost dwelling to be communicated with us,
 by whose Influence also we thus enter into the
 Holiest thro' the Vail of Christ's Flesh.
 Thus we find the one Godhead in Three glo-
 rious Persons in this our Entrance into the
 Holiest thro' the Vail of his Flesh. Thus we
 have the Object of Worship in this heavenly
 Kingdom. *This is the true Godhead, and*
eternal Life. Let us keep ourselves from
idols. Here it is that God dwells with Men
 in the heavenly House not made with Hands ;
 and so far as Men have Access here, so far
 they are near unto God in his Ordinances.
 The Throne of Grace, the Mercy-seat,
 pointed out to us in the Gospel, is now no-
 where but there, where Jesus the true Propi-
 ation is. There only is the Church's High-
 Priest

Priest ministring, and there only is the true Sanctuary, the true Place of Worship, Heb. iv. 14, 15, 16. and viii. 1, ---5.

There is now no more any Place on Earth where the whole Church assembles for Worship, but they all assemble in the heavenly *Jerusalem* where Jesus is, the Antitype of that on Earth, to which the Church of Israel assembled, and toward which they worshipped from all Corners of the Land. Here they on Earth have their Conversation, *Phil.* ii. 20. and unto that Place the Tribes of God go up now worshipping God, all serving in the Newness of the Spirit : And there are no Worshippers here, but spiritual Worshippers. Thus there is an End put to all Controversies about earthly holy Places, and Temples of God made with Hands, *John* iv. 20, 21.

2. The Seat of the Kingdom, and of the Church's Power and Government, is now only in Heaven, where the Son of *David* is set on his Throne at the Father's Right hand. It is no more on this Earth, nor any Spot of it, as of old. For this Kingdom is spiritual and heavenly, and so cannot have an earthly Seat. It puts forth its Power upon the Souls of Men, and influences the inward Man, the Spirit of our Minds. Therefore says our Lord, *Luke* xvii. 28, 21. -- *They shall not say, Lo here, or lo there.*

Men of all Nations and Places of the Earth do at one Time or another belong unto this Kingdom: And 'tis but some of the People, a few, a *little Flock*, in Comparison, in any Nation of this World, that have been, or are the Subjects of this Kingdom. So it hath not its Seat in any Nation of this World, nor in them all together.

The Subjects of this Kingdom, that live on Earth, are all *Strangers and Sojourners* in it, having *here no continuing City*; and if in *this Life they had Hope only, they were of all Men the most miserable*. For the Seat of the Kingdom to which they belong is not here, but in Heaven, where the Throne of the Kingdom is, and their King sits ruling on his Throne. The Thrones of Judgment, the Thrones of the House of *David* were set in *Jerusalem* that was on Earth, and there was the Seat of that Kingdom; but the Throne of this Kingdom is above in the heavenly *Jerusalem*.

There is the Bulk and greatest Number of the Subjects living at rest with their King. Few in Comparison are on this Earth at any Time, and these have their House, their Mansions, their being here only as in a *Tavernacle or Tent*, upon a Journey, or in a *Warfare*, 1 *Cor. v.* from the Beginning, *John iv. 2, 3.* and there they have their *Nativity*;

vity, *Jerusalem which is above is the Mother of them all.* They have their Citizens there, *Phil. iii. 20.* and their Names are rolled there as Citizens of that City, while they are sojourning on this Earth. Their whole Strength and Furniture for the Warfare on Earth is there, and from thence *Eph. vi. 10, 12.*

And all the Acts of Government upon the Subjects of Christ in his Gospel Churches on Earth, have their whole Authority and Force only from thence, and there they are all ratified and confirmed, or they are null and void, *Mat. xviii. 18. Whatsoever ye shall bind on Earth, shall be bound in Heaven: And whatsoever ye shall loose on Earth, shall be loosed in Heaven.* Thus the Discipline of the visible Churches of Christ, which is of his Institution, is heavenly.

3. The Inheritance of the New Testament Church is also in Heaven; whatever it is that was prefigured by *Canaan*, the Land of Promise with the Privileges and Blessings thereof, that is certainly the Inheritance of the New Testament Church; and where the Inheritance is, to which Old Testament Saints looked thro' that Vail, there is now the Inheritance of the Church. Now, that is in Heaven. *Heb. xi. 9, 10, 13, — 16.* The Privileges, and promised Blessings of this Church

with Christ in the Heavenly Places; and Subjects on Earth enjoy what they have there here in their Conversation there by Faith, seeking the Things that are above, where Christ sitteth on the Right Hand of God; they are dead to this Earth, and their life is hid with Christ in God, *Eph. i. 3.*
 §. iii. 1, 2, 3, 4. The Inheritance of the Saints to which they are begotten, and which they are called to hope for, is declared to be Heaven, *1 Pet. i. 4.* While on this Earth, they are exercised with many Temptations and Afflictions to wean them from this World, to prepare them for that, and make them earnestly desirous of it. And the Joy and Pleasure proper to them in this World, is that, which they have in the Hopes and Foretastes of that Inheritance.

Our Lord calls his Disciples *not to lay up for themselves Treasures on Earth, but in Heaven.* See his Exhortation *Mat. vi. 19, 21.* And the Apostle tells the Hebrews, *that after they were enlightened, they took joyfully the spoiling of their Goods, knowing in themselves, that they had in Heaven a better and more enduring Substance,* *Heb. x. 34.* How wonderfully did the Gospel of the Kingdom, upon the first down pouring of the Spirit, draw the Hearts of the Jewish Converts off from their Inheritances in that Land,

R

which

which was before the Land of Promise, unto this better and more enduring Inheritance typified by that which is done away.

The Apostle complains of the Judaizing Teachers, who were for an earthly State of the Church, *that they minded earthly Things* and in opposition to them, he says *our Conversation is in Heaven*. They are rare but happy, whatever their Condition be in this World, that can now joyn him heartily in that saying of his. But then they had a clearer View of the Mystery of the Kingdom of Heaven, and were more powerfully influenced by what they knew of it, than we. And doubt not but to the loss of that is much owing our Darkness of Mind, and Carnality in the Worship of God, our Conformity to the present World, our Want of the primitive Mortification, Holiness and Heavenliness, and rejoycing in Hope of the Glory of God, much complained of; but in vain while the Causes of the Things complained of are neglected.

From what has been already said, we may have some View of the Difference between the Old Testament and the New, and between the Church of the Old Testament, and the New Testament Church, and how far the New exceeds the Old. The *Jews* thought that the Declaration of this in the Preaching of the

Gospel by the Apostles, was a very great Re-
 ception upon the Old Testament, and tended
 to weaken its Authority, yea and to make it
 void. But the Apostle declares, that he who
 hath shaken both the Earth and Heaven is the
 same whose Voice then shook the Earth, and
 that this new shaking is the Accomplishment
 of his Promise in the Old Testament. Christi-
 ans will own, that the Writers of the New
 Testament were inspired, for explaining and
 declaring the Fulfilment and great Intent of
 the Old Testament Prophecies, by the same
 Spirit, that endited them: For no Prophecy
 of the Old Testament is of any private Inter-
 pretation, *seeing the Prophecy came not in old
 time by the Will of Man, but holy Men of
 God spake as they were moved by the Holy Ghost,*
 1 Pet. i. 20, 21. And the Gospel Declaration
 of the Sufferings of Christ, and the Glory that
 follows, makes that manifest, which the Pro-
 phets were *searching into, to find what or what
 manner of Time, the Spirit of Christ, which
 was in them, did signify, when it testified of it
 afore hand,* 1 Pet. i. 10, 11, 12. And by this
 means, we have the Word of Prophecy more
 confirmed unto us, 2 Pet. i. 19. Now the
 Apostle here explains that Prophecy of Hag-
 ai Chap. ii. v. 5, 6, 7. --- *The Word, that I
 covenanted with you, when ye came out of
 Egypt, and my Spirit remaining among you:*

Fear ye not. For thus saith the Lord of Hosts yet once it is a little while, and I will shake the Heavens and the Earth, and the Sea, and the dry Land, and I will shake all Nations, and the Desire of all Nations shall come.

What the Apostle insinuates, of the Voice at Sinai its being the Voice of the Son of Word of God, seems to be taken from the Prophecy. And, in that Promise of another Shaking, there appears a Reference unto the shaking of the Earth in the making of the Covenant, of which the Prophet spake immediately before, and the Apostle plainly says *That this Shaking of the Earth, and Heavens* spoken of in that Promise, had been, when I wrote; *But now* says he, *he hath promised saying yet once more, I shake not the Earth only, but also Heaven. Wherefore we receive a Kingdom.*---

But he takes special Notice of that Word in the Prophecy, *Yet once more*, and insists upon the Import of it, which is, the changing and removing the Things established by that first Covenant, and the establishing of a new State of Things which cannot be again shaken, and therefore must remain, *Ver. 27. And this Word, yet once more, signifies the removing of those Things that are shaken, as of Things that are mortal: that those Things, which cannot be shaken*

may remain. And here is Matter for some more Observations.

S E C T. V.

Obs. 6. **B**T this last Shaking of the Heavens and the Earth, the Things, which were established by the Shaking of the Earth, are removed.

The moveable Things, as all the temporal and earthly Things of that first Covenant were, are set aside.

The worldly Sanctuary, with the Ordinances of Divine Service belonging to it, stands no more, *Heb. ix. Chap.*

The worldly Kingdom established by that first Covenant is also removed, with all Things belonging to it. *The Scepter is now departed from Judah, and the Law-giver from between his Feet, for Shiloh is come, God has overturned, overturned, overturned, that worldly Kingdom, which was his Church, till he came, whose Right is to rule the Kingdom of God; and God's Kingdom, which is not now of this World, is given to him.*

And to this we may add the Removal of the worldly Inheritance. *Here we have no continuing City, but we seek one to come, Heb. xiii. 14.*

The

The Temple, with what belonged to and the Kingdom, especially in the House of David, were as the Sun and Moon in the Old Testament Church: For that Kingdom was called a Light before God in *Jerusalem*, the City, which he had chosen to put his Name there, 1 Kings xi. 36. This Light, this Sun is now turned into Darkness, and has disappeared to give Place unto the Sun of Righteousness, who reigns in Mount Zion, and blesses his Ancients gloriously. The old Sanctuary with what belonged to it, fitly compared to the Moon (as being changeable, and regulated by the Moon, and having no true Light of its own, but what is borrowed from Christ, typified in it) hath its Issue in the Blood of Christ, Eph. ii. 15. Thus the Sun is turned into Darkness, and the Moon into Blood, and all the Light they give is far outshined by the Light of that great and notable Day of the Lord, that now is, Acts ii. 20.

In a Word all the Glory of the Letter, is done away to give Place to the more excellent Glory of the Spirit and Sense of that Letter, 2 Cor. iii. Chap.

These Things were not removed but by the removing the Covenant, which did establish them. And these Texts plainly shew the doing away of that Covenant, Gal. iv. 22, 23, 30. For it is written that Abraham had two

ns, the one by a Bond-maid, the other by a
 ee-woman.--Which Things are an Allegory :
 these are the two Covenants, the one from
 the Mount Sinai, which gendereth to Bondage,
 which is Agar.--Nevertheless, what saith the
 ripture? Cast out the Bond woman and her
 n, for the Son of the Bond-woman shall not
 Heir with the Son of the Free-woman, Heb.
 ii. 6.--13.--In that he saith a new Covenant,
 bath made the first old: Now that which
 decayeth and waxeth old is ready to vanish
 way.

That Covenant could not be removed but
 its being fulfilled by Christ, and reaching
 its End in him, Mat. v. 17, 18. Eph. ii. 12,
 13, 14, 15, 16. That at that Time ye were
 without Christ, being Strangers from the Cove-
 nants.--But now in Christ Jesus, ye, who some-
 times were far off, are made nigh by the Blood
 of Christ. For he is our Peace, who hath made
 of the one; and hath broken down the Middle
 Wall of Partition between us, having abolished
 his Flesh, the Enmity, the Law of Com-
 mandments in Ordinances, &c.

That first Covenant therefore is now re-
 moved, and that on these Accounts (1.) As
 being the Ministration of Death, and gender-
 ing unto Bondage, 2 Cor. iii. Chap. Gal. iv.
 4. (2.) As being unable (by itself) to ju-
 stify the covenanted, and bring them truly

near

near to God, or to make a Man perfect pertaining to the Conscience, *Heb.* vii. 19. and viii. 9, 12. and ix. 1, 9, 15. and x. 1, 2, 16, 17. (3.) As affording only Shadow of good Things to come, and not the very Image of the Things, but vailing them, *2 Cor.* iii. *Chap.* *Heb.* x. 1. and vii. 7, 9, 11. And so not being able to make God manifest to all the covenanted People. (4.) As not being able to make the covenanted People holy, and truly obedient to God, nor to keep them for ever in Subjection to him. *2 Cor.* iii. 3. *Heb.* viii. 9. 10. (5.) As being worldly, and not spiritual and heavenly. *2 Cor.* iii. *Chap.* *Gal.* iii. 3. *Col.* ii. 8, 20. (6.) As being a Wall of Partition betwixt the covenanted Nation, and all other People, excluding all them, that came not within the Bond of it, from the Church of God, and from Hope in the Promise of Christ, *Eph.* 11, 12, 13, 14.

By the abolishing of this Covenant, the earthly Seed, the earthly Nation, that stood related to God by it, are likewise removed. *Gal.* iv. 30, 31. *John.* viii. 33, -36. *Heb.* viii. 6, -13. And if that People come in again, as no doubt the Elect among them will, they must come in upon another and more durable Footing; even the same upon which the spi-

al Seed of *Abraham* in all Nations stand
nally related to God.

Obs. 7. *The Things that are established
his Shaking of the Heavens and the Earth
Things that must remain.*

And what are these Things, that cannot
shaken, and therefore remain?

i. All that was spiritual and eternal in the
word and Promises of God; and in the Ex-
perience of the Saints, stands and remains in-
d by the new Covenant. As we observ'd
fore, that all that was earthly and typical
out the Church of God, from the Fall of
an, was carried into the Covenant at *Sinai*,
Old Testament; so now we may observe,
at all that was spiritual of old stands and
established in the new Covenant: *All the
promises of God are Tea and Amen in Christ*,
Cor. i. 20. The Promise of the Seed of the
oman, the Enmity betwixt the two Seeds,
d the Victory of the Woman's Seed; the
omise of the Seed of *Abraham*, and of eter-
Blessedness to all the Nations in him; the
omise of the Seed of *David* to sit on his
arone, and rule the true *Israel*, the true
ngdom of God; for evermore, with all the
omises and Prophecies explaining and en-
ging upon these, stand good in the Accom-
ishment of them by this shaking of the Earth,
d Heaven; and all they that died in the

Faith of these Promises, have reached the End of their Faith, and remain in the New Testament Church, to enjoy eternally, that which they believed and hoped for.

2. The Moral Law, the same for Substance under all Covenants, and which has been in all the Covenants that God made with Man, stands and remains here, and is written, not on Tables of Stone, but in the Hearts of them that are within the Bond of this Covenant, that they may never depart from God.

This eternal Rule of Righteousness could not be shaken, *Matth. v. 17, 19.* but as it was always suited to the Manifestation of God made of himself in the Covenants he entered into with Man; so the New Testament Revelation being the clearest and fullest, and making known what before was hid in God, makes that Law suitable to itself; and therefore it is given in the New Testament in another and more excellent Manner, than it was given to *Adam*, or to the Children of *Israel* at *Sinai*. It would be long to declare this fully, we shall only mention, that the Moral Law stands in the new Covenant, delivered by the Lord Redeemer to the Church, and we have it in this Covenant, together with the Institution of Christ, under the Covert of his Blood, even as the Book of the Law in the first

Covenant was sprinkled with the Blood of
 the Sacrifices, *Heb. ix. 19, 20, 23.* And to
 engage to do the Duties required in the
 Law any otherwise, but as this Law stands
 the new Covenant sprinkled with the
 Blood of Christ, is to engage to fulfil the
 Covenant of Works some Way, and so to
 subject our selves to the Curse; and there-
 fore there can be no such Thing as a Co-
 nant of Duties between God and us un-
 der the New Testament, distinct from the
 new Testament which is in Christ's Blood.
 The Obedience of the Lord's covenanted
 people is better secured in the new Cove-
 nant than ever it was made before, either
 the Covenant made with Mankind in the
 first *Adam*, or in the Covenants made with
Israel after the Flesh: For now he puts his
 Laws into their Mind, and writes them in
 their Hearts; and as their Obedience is
 thereby, and in its own Nature, more spi-
 ritual, and more free; so, when they are
 perfected, as they will infallibly be, their
 Obedience will very far excel not only *Is-
 rael's* poor Service, in the *Oldness of the Let-*
ter, but *Adam's* Obedience before he fell. And
 how much more excellent is Conformity to
 the second *Adam*, who is the Lord from
 Heaven, in our Obedience, by his Spirit,
 than Conformity to the first *Adam*, even
 while

while innocent, by our natural Power
 3. When the Types, the Shadows, are *done*
 away, and the Patterns of heavenly Things
 are shaken off, the heavenly Things them-
 selves, the Substances of these Shadows, stand
 by the new Covenant, and remain estab-
 lished for ever.

The original Word rendered *removed*, may
 import *translated*, and we may make this
 Observe upon it, *That whatever was ex-
 lent in the Types, we have it unto much better
 Advantage in the Antitype, when the Types are
 set aside:* For here we have heavenly Things
 for earthly, and the Things themselves estab-
 lished to remain for ever, when the Figures
 and Patterns of them are done away.

Here is the eternal Covenant sealed with
 the Blood of the Son of God, instead
 that earthly temporal Covenant, dedicated
 with the Blood of Beasts. A Covenant
 more sure, more efficacious, more extensive
 established on better Promises, and having
 a better People covenanted.

Here is the glorious heavenly Sanctuary
 instead of that worldly Figure of it, and
 Ordinances of Divine Service more pure
 spiritual, and heavenly, wherein we have
 more glorious Discovery of the living God
 in the Person of Jesus Christ, and more
 intimate Nearness with him. This Sanctu-
 ary is a House of Prayer for all People, and

Power hath more excellent Worshippers than the
are flattered, and shall stand for ever.

Here also is the *Inheritance incorruptible and
undefiled, and that fadeth not away, reserved in Hea-
ven for them who are kept by the Power of God,
through Faith, unto it; even the Inheritance
which the Father gave to his Son Jesus
Christ, and of which he took Possession for
himself and his People, when he ascended,
that they might enjoy it with him for ever
more.*

And here is the true Kingdom, not earth-
ly, as of old, but heavenly; and managed
not by dying Men, but by Jesus the true
God, manifest in the Flesh, and that has
risen from the dead to judge the Earth,
and to inherit all Nations, *Psal. lxxii. 8:*
more excellent Kingdom for Power and
Glory, Number of Subjects, and their Qua-
lity, Prosperity and Peace; and for Stabili-
ty. Of this Kingdom there shall be no
end, for it hath the Things that cannot
be moved.

But against this it may be objected, Shall
not this Kingdom, and the Things of it be
moved at the second Coming of Christ?
And will there not be a new State of Things
when he shall deliver up the Kingdom to
the Father? How is it then said, that this
is an everlasting Kingdom, and that this
State of Things will remain for ever?

Auf.

Ans. 1. 'Tis evident, at least, this Kingdom and the Things established in the Shaking of the Heavens and Earth, will remain until the Consummation of all Things.

2. These Things that thus remain, will at that Time have their Perfection; so there will not be another State of the Church, but the Perfection of this that now is; even as the setting aside of the Tabernacle, and building the Temple, and the Glory of the Kingdom under Solomon, after the People were settled in the Land of Promise, was not another State of that Church, but was the Perfection of that State which was before. So we see sometimes the Apostle speaks of our being come to the heavenly Jerusalem, and receiving this Kingdom already; and sometimes says, *It is to come*, and *we seek this City to come*; for, though we come to it, and it be already set up, yet it will not appear till then, nor will it till then be perfected; and so we seek it and expect it as to come.

Now whatsoever Things they be, that shall then be done away, they are such Things as belong unto the Imperfection of this State of the Church; and when the full Perfection of this State is come at the Appearing of Jesus Christ, then the Things that attended it, while not yet perfected

ed, will be no more. Of this Sort are the
 teaching of the Gospel, and the Instituti-
 ons of the New Testament for the Subjects
 of this Kingdom sojourning on Earth, which
 are to continue only till the End of the
 world, Eph. iv. 10---13, We may also no-
 te what the Apostle says, 1 Cor. xiii. 9---
 12. *For we know in Part, and we prophesie in
 Part, but when that which is perfect is come,
 then that which is in Part shall be done away.
 When I was a Child, I spake as a Child, I un-
 derstood as a Child, I thought as a Child: But
 when I became a Man, I put away childish
 things. For now we see through a Glass darkly,
 but then Face to Face; now I know in Part, but
 then shall I know even as also I am known.*

The Subjects of the Son of God, so far as
 they are subject to him, are subjected to the
 Father, who is excepted in putting all
 things under him, for this Purpose, that
 the Things subjected to the Son, may be
 thereby subject to him, who is represented
 by the Son in his Kingdom. But, tho' the
 Subjects of Christ, who are his Members,
 are thus subject to the Father; yet they are
 not fully subjected to him, while the En-
 emies of his Son's Kingdom remain, or while
 he rules in the midst of his Enemies, and his
 people are not totally delivered from them:
 but, when Christ shall have fully destroyed
 his Enemies, and put them under the Feet
 of

of his Members, as they are already under his own Feet personally considered, and fully subjected all his Members to the Father; then he shall rule no more in the midst of his Enemies, or for bringing his People to Subjection to the Father: For then will he deliver up that Commission fulfilled, and deliver them up perfectly subjected to the Father in himself their Head. And then when that which belonged to the Imperfection of this Kingdom is ended, the Kingdom will be in its Perfection, and the Subjects remain for ever in perfect Subjection to the Father in the Son the Head, from whom the whole Body has the Denomination, *the Son*, as being all joy Heirs with him, and as being his Members even as the whole Body the Church is called *Christ*, 1 Cor. xii. 12. God is already in all them that are Members of Christ the Body the Church, but is not yet all in them while they remain unperfected, and while the last Enemy is not destroyed, neither yet is he in all them, that are designed by him for being Members of the Church; but when the last Enemy is destroyed, and God is *all in all, and every one of them*, that will be the Perfection of the State, where they were before; *Only that which is in Perfection shall be done away, when that which is perfect is come.* 1 Cor. xv. 24: — 28:

The Temple of God that's now a Building, and is all receiving Stability, Unity and Order, Glory and Beauty, from that glorious Foundation and Corner stone Christ, and is growing in him unto a holy Temple; when it is fully built and finished, it will not be another building, but this same perfected, and it will stand perfect for ever, as a holy Temple in him the Lord, even as it is now fitly framed together and growing in him, Eph. ii. 20, 21.

3. Christ the Head of the Church is already in the Possession of that glorious Perfection of this State unto which his People shall then come in Fellowship with him, for their Perfection will consist in their Conformity to him, and Communion with him, that which he now possesses, Joh. iii. 2. Col. iii. 3, 4. Seeing then he is perfected, and will remain so for ever, the Perfection of his Members, in Fellowship with him, that whereof he is already possessed for them; will not be another State of the Church, but the Perfection of this same, which hath taken Place by the Shaking of the Heaven and the Earth; so then the State of the Church raised by this last Shaking, must remain for ever, must grow unto Perfection, but can never be done away.

Obf. 8. *The Things removed were moveable, as being made Things, but the Things that*

that remain are unmoveable and cannot shaken.

This is the Reason of the removing Things that are Shaken, and of the remain of the Things established by the shaking Heaven and Earth. The Things removed were in their own Nature moveable, but Things that remain are Things *that cannot shaken*, 1 Pet. i. 24, 25.

For, 1. The Things removed were mere created Things, but the Things that remain have something uncreated in them.

The Blood of the Old Testament was Blood of meer Creatures, and all their Sacrifices were mere Creatures; but the Blood sealing the New Testament is the Blood of God, and the Sacrifice is Divine, Heb. ix. x. Chap.

They that sat on the Throne of the Lord that his earthly Kingdom were mere Men, but the Son of Man, who sits in the Throne of this Kingdom is *Jehovah, the Lord of Hosts, Jehovah our Righteousness.*

The Priests that ministred in the world's Sanctuary were weak dying Men, but the Minister of the heavenly Sanctuary is the eternal Son of God, *able to save to the uttermost all that come to God by him*, Heb. ix. 14, 15. and Chap. vii.

The Inheritance of the earthly Church was
 spot of this Earth flowing with Milk and
 honey, and abounding in earthly good Things;
 the Inheritance of this Church is *all the*
Riches of God.

The Glory of the Old Testament Church,
 in that within the Vail, was no more but a
 created Thing; but here the uncreated Glory
 of the invisible God shines in the Person of
 Jesus Christ: And this is the Glory of the
 New Testament Church, 2 Cor. iii. Chap.

2. The Things removed were of this Build-
 ing, earthly Things made on Earth, and ma-
 ny of them made with Mens Hands; so they
 might be shaken: But the Things remaining
 are spiritual and heavenly, not of this Build-
 ing, nor made with Hands, and therefore
 cannot be shaken.

The Things of the *Jewish* Church were
 earthly, made on Earth. The Law, tho'
 written with the Finger of God, yet it was
 written and engraven only in Stones, and this
 engraving, however durable, could be done
 away. The Stones were broken by *Moses*,
 and when renewed they might be detached by
 time, and destroyed as they were at length;
 but now the Law of Christ is written in the
 hearts of his Subjects with the Spirit of the
 living God, sent down from Heaven with the
 Gospel, dwelling and abiding in them for e-

ver, and this can never be done away.
*put my Fear in their Hearts, they shall not
 depart from me.*

The Things done away, the Tabernacle
 and Temple, were the Work of Mens Hands
 the Things that remain are not made with
 Hands, having God himself for the Builder
 and Maker of them, and are eternal in the
 Heavens, and so they cannot be shaken.

3. The Things removed were moveable,
 we consider the End of their Make, and the
 Purpose for which they were made. They
 were made as a Figure for the Time then pre-
 sent, and as Patterns of the heavenly Things
 that now take Place; but the Things that
 remain are the Things prefigured by them,
 and so the Shadows of good Things to com-
 behoved to give Place to the good Things
 themselves, or the very Image of them, He-
 ix and x. Chap.

S E C T. VI.

IN the 28 Verse, we have the Application
 of all this; *Wherefore we receiving a King-
 dom that cannot be moved, let us have Grace
 (or rather hold the Grace) whereby we may
 serve God acceptably with Reverence and good
 Fear.*

The Apostle here tells us, that this is the great Product of this shaking of the Heaven and the Earth, and this is what is come out of it to us ; we have received an immoveable Kingdom.

He designs this new State of Things a Kingdom ; and this Designation is common to that, which is removed, and to this: For after the shaking of the Earth, *Israel* after the flesh became the Kingdom of God, and by the shaking of the Earth and also Heaven, the Kingdom of God being taken from them, the *Israel* are God's Kingdom, which being refigured by the former, goes under the same name. This new State of the Church is set forth both in the Old Testament and the New under the Notion of a Kingdom. Thus 'tis most frequently represented in the Writings of the Prophets, and after the Promise to *David*, was still expected by the Saints under this notion. When our Lord came, the *Jews* were full of Expectations and Enquiries about the Kingdom of God, that should come. *John* Baptist, and the Lord himself, in his Ministry on Earth, made constant Use of this same Designation ; only, as we have noticed, they corrected the Error of the *Jews*, by calling the Kingdom of Heaven, and this was the great Subject of their Preaching, *The Kingdom of Heaven is at Hand*. The Gospel is de-

designed the Gospel of the Kingdom, and they that preached the Gospel, after our Lord's Ascension, and the downpouring of the Spirit, preached *the Things concerning the Kingdom of God*, Acts viii. 12. and xx. 24. and xxviii. 31. So that this is the most near and common Designation of this new State of Things, a sacred Notion of the New Testament Church, the Antitype of the Old, and it ought to be more insisted on by them that preach the Gospel, if they would conform after the first Preachers, and if they would indeed preach the Gospel of the Kingdom, than ordinarily it is now, when the ancient Knowledge in this Mystery of Christ seems almost extinct.

Truly the New Testament Church fully answers this Designation: Here is the King, the Mighty one, on whom our Help is laid, chosen out of the People; their glorious ones of themselves, their Governor proceeding from the midst of them; and with whom none among the Sons of the Mighty can be compared. Here are the best Subjects gloriously united and separated from other People, Num. xxiii. 9. and an Order and Government infinitely excelling that of all other Kingdoms, absolute Government without Compulsion or Oppression, perfect Liberty, and a willing People, without any Confusion or Disorder.

Government of rich Grace, reigning through
 righteousness unto eternal Life; unparallel-
 able Laws, written on the Hearts of the Sub-
 jects, and most righteous Judgment, rendering
 unto every one according to his Works; here
 is glorious Power for the Defence and for the
 enlargement of the Kingdom, and for the
 Destruction of its Enemies, *Psal. cx. Psal.*
xviii. 17, 18. This is the King against whom
there is no rising up with Success. The E-
neemy shall not exact upon him, nor the Son of
Mischief wrong him. See Isa. xxxiii. 20--24.
 This is the Kingdom of God; his peculiar
 Treasure, his Portion and Inheritance: Here
 and no where else is he known and enjoyed,
 here only has he cordial Subjects, and here it
 is only, that he is worshipped and served ac-
 cording to his Mind and Will in his holy
 Place. *Why do ye leap ye high Mountains?*
This is the Hill which God desireth to dwell in,
yea the Lord will dwell in it for ever. God
is in his holy Place, as in Sinai; let us hold
the Grace, whereby we may serve him with
Reverence and godly Fear.

This is the Father's Kingdom, and all his
 People, the Brethren of his dear Son, their
 Brother-Ransomer, are his Children, Heirs
 of God, and Joynt-heirs with Christ Je-
 sus.

But

But we do not yet see the Glory of Kingdom, which must be hid from the World till the New *Jerusalem* come down from Heaven at the second Coming of Jesus Christ: only believe the Holy Catholick Church. why is it that we affect a temporal Kingdom of God, but because we abide not in the lively Faith of this glorious invisible Kingdom and mind not heavenly Things, nor converse in Heaven as we ought? By this Means came the earthly Kingdom of *Antichrist* where we have the Uniformity of the Letter instead of the Unity of the Faith, and the Unity of the Spirit in the Bond of Peace; we have humane Authority with tyrannical and worldly Power, instead of the Authority and spiritual and heavenly Power of the Lord Jesus Christ; we have worldly Splendor and Glory, a worldly Inheritance, instead of the spiritual Glory of the Kingdom of Christ, and the Riches of the Glory of his Inheritance in the Saints. *They that will be gods, make us Gods*, said they, *for as for this Man we know not what is become of him*; and of this Mystery of Iniquity, set up instead and in Opposition unto the Mystery of the Kingdom of Heaven, it was said, *This is the Holy Catholick Church*; and the Men of the World bow down to this Idol, and worship it. But the Lord of the Church will utterly destroy this Idol, and every thing, that remains of

the Earth, by the Brightness of his glorious
 second coming, when the Holy Catholick
 Church shall appear; and this after he has con-
 quered and wasted that Abomination with the
 Spirit of his Mouth, in the Gospel of the
 Kingdom.

Now, the Apostle infers from what he had
 before said, that this Kingdom cannot be mo-
 ved; and so it excels the old in all these re-
 spects, wherein it is unmoveable: 'Tis easy
 to perceive, by what has been already said,
 that it cannot be moved; and further 'tis plain
 that a Kingdom, set up by God for the De-
 struction of all its Enemies, and unto the Ad-
 vantage of which he is making all Things,
 in the Opposition of Enemies, to work to-
 gether, *can never be moved.* A Kingdom,
 founded in Redemption from the Curse of God,
 and where his Mercy that endureth for ever,
 his Grace that faileth never, reigns unto eter-
 nal Life; and that hath its Seat in Heaven,
 can never be moved by any Opposition from
 any Airth, or any Evil within it self. And
 finally, there is nothing certain, nothing safe,
 but in this Kingdom.

The Apostle, speaking of himself and other
 New Testament Believers in his Day, says
 of this Kingdom, *We have received it,* as he
 had said ver. 22. *To are come unto Mount Zion,*
 And this is the Advantage that New

Testament Believers have by this shaking
the Earth, and also Heaven. *John* the Bap-
tist said of this Kingdom, in his Minde
It is at Hand; and while our Lord said
the same Thing, he told, that there were
there, *that should not taste Death, till they*
the Son of Man coming in his Kingdom
the Kingdom of God coming with Power.
Mat. xvi. 28. Mark ix. 1. They saw this, and
the Lord ascended and poured out the
ly Ghost, and then they began to preach
it, after this Manner; *Therefore being by*
Right Hand of God exalted, and having recei-
ed of the Father, the Promise of the Holy Ghost,
he hath shed forth this, which ye now see
hear. For David is not ascended into
Heavens (i. e. with his Body as Jesus)
but he saith himself, The Lord said unto
Lord, sit thou on my Right Hand, until I
thy Feet thy Footstool. Therefore let all
House of Israel know assuredly, that God
made that same Jesus, whom ye have cruci-
fied, both Lord and Christ, Acts ii. 33.
And thus this Kingdom, spoken of long
fore by the Prophets, and declared to be
at Hand by *John Baptist*, and by *Jesus*
himself, while on Earth, was fairly set up
in *Heaven*, when he sat down on his
ly Ghost from thence unto all Nations,

ring the Things on Earth together with the
 things in Heaven into one in himself. *John*
Christ was more than a Prophet, because he
 did this to declare, *The Kingdom of Heaven*
at Hand; but the least of them that preach
 the Gospel of the Kingdom, which the A-
 ngels says, *We have now received*, has greater
 things to declare than *John the Baptist*, and
 is greater than he. This is our great Pri-
 vilege under the Gospel, that this Kingdom
 is set up, and is daily increasing. New Testa-
 ment Believers have received this Kingdom,
 and they are herein privileged far beyond the
 Old Testament Saints, who did not receive
 this glorious Accomplishment of the Promi-
 se till it was, and so were not made perfect
 without us. And however little we may reckon
 on this through our Blindness and Inadver-
 sary to it, yet the Angels desire to look into
 our Glory, following the Sufferings of Christ,
Pet. i. 10, 11, 12.

For my Part I could not understand the
 Lord and his Apostles speaking of this King-
 dom, and the glorious new State of Things,
 far exceeding what was before: For, thought
 the Old Testament Saints were saved the
 same way as we, and they went to Heaven,
 when they died, even as New Testament
 Saints; the Covenant of Grace was still the
 same, and all the Difference between the Old

and New Testament is only in some Circumstances; how then do the Apostles make it a World's Wonder of the Excellency of this new State of Things, and of the great Happiness of living under it, and having a Part in it? But when it pleased the Lord by several Means to open the Scriptures, and thereby lead me into some Notion at least of what I have been hitherto attempting to declare, I came to find, that (whatever was the Happiness of the Old Testament Saints in Heaven before Christ came, and tho' there was no other any eternal Salvation for Sinners, but of Grace through Jesus Christ, and by Faith in him) there is a greater Difference betwixt the New Testament and the Old, than I apprehended, and that our Lord and his Apostles are far from speaking *hyperbolically* in declaring the exceeding Glory of the New Testament State of Things above all that took Place in the World before; and that every Saint instructed in the Kingdom of God, has glorious new Things to bring out of his Treasure as well as old. Yet after all that has been hitherto said, some, no doubt, may see little Ground for Reckoning much upon these glorious Things God hath done in the last Days, and may be looking on the Things as airy Notions, perhaps afraid of them, thinking within themselves, *Ob that our*

Circumstances like the Faith of the Old Testament
 Saints? They do well to imitate their
 Faith; for 'tis proposed to us as a
 Pattern to follow; but still looking to Jesus
 the Author and Finisher of our Faith, who for
 the Joy that was set before him, endured the
 Cross, despising the Shame, and is set down at
 the Right Hand of the Throne of God. God
 has revealed nothing in vain, and what he
 has revealed seems to make much of, we must not despise.
 And if there be any Difference betwixt
 Things hid in God, and manifested, be-
 twixt a Type and the Thing typified, be-
 twixt a Promise and the Accomplishment
 of that Promise, there must be such a Dif-
 ference betwixt this new State of Things,
 and what was before; and if the Accom-
 plishment of a Promise have Things in it,
 which were not while the Promise was not
 accomplished, there must be new Things,
 even a new Kingdom here. Yet because
 many can see no satisfying Accomplishment
 of the Prophecies in the Times of Refreshing,
 which commenced upon Christ's Ascension,
 and his coming in the Gospel, and are to
 be in the Times of Restitution of all
 Things at his second Coming, and because
 they cannot see the new Things of the
 Kingdom of God, which were not before
 Christ descended into the lower Parts of the
 Earth,

Earth, and ascended far above all Heaven that he might fill all Things ; it will not amiss therefore to put them in mind of some Things, further to satisfy them in this Point. As

(1.) God is manifested in this New Testament-church and Kingdom, as he was never before, *Joh. i. 18. Heb. i. 1, 2.* God is represented to the Creatures no Way to the Disadvantage in the *Word made Flesh* the Brightness of his Glory, and the express Image of his Person. All the Discoveries were imperfect before the express Image of his Person was exhibited.

This same New Testament-church discovers Something, that was hid in God from them the Beginning of the World, not from Men only but from the Angels, *Eccl. iii. 9, 10.* 'Tis no Disparagement to the Old Testament Saints, or their Happiness in Heaven, before Christ came, to say that there was Something hid from them, which the Angels themselves knew not. *For unto the Angels in heavenly Places is now known by the Church the manifold Wisdom of God.* Now God's great Counsels are laid open to them, they now see the End of the creating the World, and of the Entrance of Sin, and of their Preservation from falling, and of the Translating the Old Testament Saints into Heaven.

among them, and of all the Promises, Types,
 and Shadows of the Old Testament, and
 the Mystery of his whole Procedure from
 the Foundation of the World unfolded, and
 new Wonders of Wisdom exposed to them,
 which they had no Thought of before: All
 this is made known to them by the Church,
 even this same Church, that we reckon so
 little upon. Blind, thoughtless Creatures are
 they, that are called to the Knowledge of this
 Church, and profess to believe it; and yet
 have no Form or Comeliness in it, beyond
 what was in the World before it was: And
 yet the Angels desire to pry into it, and as
 if they were go to School again to learn Some-
 thing of God they knew not before. They
 had studied the Works of Creation and Pro-
 vidence before, they had enquired into all
 the Promises and Types of the Old Testa-
 ment, and considered whatever Prefigurati-
 ons, or Preparations for this State of Things
 were in the Heavens before; but, like
 children looking to a wise Work-man
 gathering Materials, making Preparations,
 and addressing himself to some notable Piece
 of Workmanship, they wondered what it
 should come to at the Length: Now here
 they see it in the Church: Yea and they
 are obliged to the Son of Man for new
 lessons in the Church, which they never
 learned before. The Son of Man Christ
 Jesus

Jesus knows more of God, than ever Man or Angel knew; even the Soul of Jesus Christ is filled with Wisdom very far above Angels, and therefore he makes that Gradation *Mark xiii. 32.* — *Of that Hour knoweth no Man, no nor the Angels* — neither the Son. This Knowledge of God that's in the Church is first communicate to the Soul of the Son of Man, and from him to Angels and Men; neither can they know any Thing of God, but what was known before, except this Way. This then is the Teacher of Angels, as well as of Men; and this his Church is his School. The Angels are not ashamed to own themselves his Scholars here, *Rev. xii. 16.* and compare *Rev. i. 1.* with *xii. 9.*

That of God which is made known in this Kingdom, as it was never before, especially his Grace; therefore the Apostles when speaking of this Kingdom, that they have received, says, *Let us know the Grace of God.* To clear this let us consider 1. The State of Things before the Entrance of Sin. From thence to the setting up of this Kingdom.

As to the first of these, 1. Whatever Discoveries of God's Goodness were in the State, yet there was no such Condescension of God toward the Creatures, as in the Person and Mediation of *Emmanuel*, God with us.

with us. 2. Neither was their any full Representation of his Love in a Fruit like himself. He gave many Things, but not his Son in that first State; but now *God so loved the World, he gave his Son*, a Fruit of his Love, equal to it self! 3. There was *no* Discovery of pardoning Mercy in that State of Things; not the least Evidence of it. But here it reigns through the Righteousness of Christ, unto eternal Life, and all the Glory of God shines here. 4. There was no preserving Grace belonging unto that State of Things; and therefore both Angels and Men fell. As to the Preservation of the Angels that stood, that was not owing unto the State wherein they were made, but unto their Election of sovereign Grace unto his Kingdom; and that Grace is the Grace of this Kingdom.

Next, If we consider the State of Things after the Fall, before Christ came, under the Old Testament, we'll see that this Kingdom excels in this Respect of a Discovery of God's Grace; For, 1. Then, this Grace was not only foreshewed in dark Promises and Types, not yet fully exhibited. True, the Saints were saved in believing it, but they believed it to come afterward; they were *led in Faith, not having received the Promise*, but saw them afar off, and were persuaded of them, and embraced them. All this

Grace they enjoyed was the Fruit of the Election unto this Kingdom, and was their Preparation for it: So it was the Grace of this Kingdom, like a few Drops of Rain before a full Shower. This Grace foretold and foretasted by old Testament Saints, was much veil'd, not only in the Types, but in the Promises and Prophecies of it; so that the Prophets themselves enquired what, or what manner of Time the Spirit of Christ, which was in them, did signify, when it told before hand, the Sufferings of Christ, and the Glory that should follow. Consider 1 Pet. i. 10, 11, 12. The Light that shines in the New Testament has given us to New Testament Believers more Understanding of the Promises and Prophecies than the Prophets themselves had. Moses Law, with all the Prefigurations it had of this Grace, was a Vail over it, so that the Children of Israel could not steadfastly look to the End of that which is abolished. But we all with open Face behold as in a Glass, the Glory of the Lord. And these day's aforehand Discoveries of the Grace of God were inclosed in narrow Bounds, first in the Families of the Patriarchs, then in the Nation of Israel; but now the Grace of God that bringeth Salvation, hath appeared to all Men, all Nations. See Eph. ii. from the 12 Verse. Then it was whispered in a Cloud

er, now 'tis proclaimed to every Creature,
 Rom. xvi. 25, 26. 2. If we consider the Old
 Testament, and the State of Things un-
 der it in themselves, and abstract from the
 Promises of this Grace, and the typical
 Reference they had unto this Grace; there
 we have the Ministration of Death, but
 here the Ministration of Righteousness and
 of the Spirit. There was Bondage and
 Fear; here is Liberty and Love, and lively
 Hope. There they were held at a Di-
 stance; here there is Access into the Ho-
 nesty by the Spirit of Adoption, and Bold-
 ness and Confidence by the Faith of Christ.
 In a Word, the Law given by Moses mini-
 stered and wrought Wrath, but Grace came
 by Jesus Christ: The Law had the Promises
 and Shadows of Grace, but the Truth of these
 came by Jesus Christ, *John i. 17. Now hath*
God saved us, and called us with a holy Calling,
according to his own Purpose and Grace, which
was given us in Christ before the World began;
but is now made manifest by the appearing of
our Saviour Jesus Christ, who hath abolished
Death, and brought Life and Immortality to
Light through the Gospel. 2 Tim. i. 9, 10.

(2) There was never such Union and
 Communion between God and the Crea-
 tures in the World before, as in this King-
 dom. Now God's Nature and ours is
 wonderfully met in the Person of the Son

of God, the King of this Kingdom. This was not till Christ came; neither was the Holy Ghost dwelling in the Son of Man, as the Head, and in all his People as the Members of his mystical Body. For however the Old Testament Saints were prepared for this, by the Spirit of Christ in them before hand, yet they could not be thus united to the *Word made Flesh* the *First-born from the dead*, the *Head of the Body the Church*, Eph. i. 19, — 23. Col. 1. 18, 19. Our Lord proposes this wonderful new Thing to his Disciples for their Encouragement, when about to leave them *John xiv. 17, — 20*. Speaking of the Holy Ghost, he saith, *He dwelleth in you*, and further promises, *he shall be in you*, and *I'll come unto you*. *The World seeth me no more, but ye see me; because I live ye shall live also*. *At that Day ye shall know that I am in my Father, and you in me, and I in you*.

(3.) God was never so worshipped in the World before, as he is in this Kingdom. While the Creatures were perfect, they glorified God to their Power; but all the Creatures put together could not, by any Performance of Worship, fully glorify him. They came infinitely short of this: And as there were some of his Attributes not known to them, particularly pardoning Mercy; so he had no

the Glory of it from them: Neither was his
 vindictive Justice glorified in that State of
 Things to Purpose. But God would have the
 Glory of these Attributes, and he will be per-
 fectly worshipped and glorified. This could
 not be by mere Creatures, and it behoved to
 be by a Sin-offering; Therefore Sin must enter
 into the World, or God cannot be thus wor-
 shipped and glorified in the World. From
 the Entrance of Sin, God was not worship-
 ped among Men, but by Sacrifice and Offer-
 ings for Sin: But alas! the Sacrifices of Beasts,
 Men, or Angels could never fully glorify
 God's Justice, Mercy, and all his other At-
 tributes; he would never have appointed such
 sacrifices, but with a View to a better, that
 should follow. *In Burnt offerings and Sacri-
 fices for Sin, he had no Pleasure. But then,
 in the Fulness of Time, the Son of God came,
 the High Priest and Sacrifice of God's provid-
 ing: He hath glorified God by presenting un-
 to him an Offering for Sin, whereby the Ju-
 stice and Mercy of God, and all his other At-
 tributes are glorified to the full. Was there
 ever a Worshipper like this in the World be-
 fore, or such a High Priest as Jesus the Son of
 God? Now every High Priest is ordained to
 offer Gifts and Sacrifices: Wherefore it is of
 necessity, that this Man have somewhat also
 to offer, Heb. viii. 3. and that is the Sacrifice*

of

of himself, his own Blood, wherewith he hath entered into the true holy Place, Heaven itself, there to present it continually before the Father, as the Minister of the Sanctuary and the true Tabernacle. This Sacrifice, once offered, and the Blood of it brought into the holy Place, and presented before the Throne glorifies God infinitely and fully; because it is the Sacrifice of the Son himself, his own Blood, the Blood of God. *Burnt Offering and Sacrifice thou wouldst not; Then said, Lo I come.* There is some Thing worth noticing in that (*I*) repeated with a Beatitude. The Stress of the whole leans there; God that found himself not suitably worshipped, not fully glorified in all the Sin Offerings, want of Worth in them, is pleased in this, *This is my beloved Son, in him I am well pleased.* See Jer. xxx. 21. This (*I*) is the Father's Equal, Partaker with him in the same Godhead, *The Man his Fellow*; that was the Form of God, and took on him the Form of a Servant, for this Purpose. Here is a Divine Worshipper then, and Divine Worship performed, and given to the Father by Jesus Christ, presenting before him this his Offering, and God is fully glorified by the Blood of God.

This is the Worship given into God in the Name of the whole Church, *Heb. ii.*

and God is infinitely pleased in it. All the
 Church in Heaven and Earth behold it, and
 cry, *Worthy is the Lamb that was slain*; for
 that is our Worship but an Acknowledgment
 and Homologation of this most perfect Wor-
 ship given to the Father by Jesus Christ.
 God takes no Pleasure in any Worship, where
 his God-glorifying Offering is not acknow-
 ledged. The High Priests on Earth went in-
 to the Holiest with their Offering bearing on
 the Breast and Shoulders, or Arms, the Names
 of the Tribes engraven, with the Engravings
 of a Signet: But oh, to be set as a Seal in the
 Heart, as a Seal on the Arm of this High
 Priest, compearing in the Presence of God for
 his People, and worshipping in their Name.
 This was a good Thing to come of old; Now
 it is come: Let us improve it. *Let us come*
boldly to a Throne of Grace, to obtain Mercy,
and find Grace to help us in the Time of Need.
Bring no more vain Oblations: Acknowledge
the Oblation made. Offer unto God Thanks-
giving for what is done. And we must also
 know, that this is a most awful Thing: Here
 the Divine Glory and Majesty shines in its
 strength. When we serve him acceptably
 holding this Grace, it must be with Reverence
 and godly Fear. *O worship the Lord in the*
beauty of Holiness: Fear before him all the
Earth.

4: There was never such a Society before in the World, as is this Kingdom. Of this incomparable Society we have some Account *Heb. xii. 22, 23, 24.* and we have something of it, *Col. i. 20.* But in the Epistle to the *Ephesians*, which seems designed to give an Account of the Excellency of the New Testament Church, we have this Thing much extolled by the Apostle. He uses several Similitudes to set it forth; he calls it a City wherein we are Fellow-Citizens, *Chap. ii. 19.* And to this agrees what is said, *Heb. xii. 22. Ye are come to the City of the living God.* And *Phil. iii. 20. Our Conversation, or Citizenship, is in Heaven.* He calls it a Household a Family; the whole Family in Heaven and in Earth, *Chap. ii. 19. and iii. 15.* He calls it a Body, *Chap. iii. 6. Chap. iv. particularly ver. 16. and Chap. i. 23.* He calls it a Building, a Temple, *Chap. ii. 20, 21. And as built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone, in whom all the Building fitly framed together, groweth into an holy Temple in the Lord.* And *Chap. iii. 16, -- 19.* He prays for Believers, that they may be strengthened with all Might by the Spirit in the inner man; that Christ may dwell in their Hearts by Faith, and that they may be rooted and grounded in Love; for this Purpose, that

they may be able to have a true Prospect of,
 and take up rightly the Dimensions of this
 glorious spiritual Building. *(That ye may be
 able to comprehend with all Saints, what is
 the Breadth, and Length, and Depth and
 Height)* And he tells us what Advantage they
 should have thereby; *So they shall know the
 Love of Christ that passes Knowledge, and be
 filled with all the Fulness of God.* So great a
 matter did the Apostle, yea the Spirit of
 Christ in him, make the Understanding of this
 glorious Thing. And Chap. i. 8, 9, 10. he
 signifies the Grace of God much in making
 known the Mystery of it to them. *He hath
 founded toward us in all Wisdom and Pru-
 dence: Having made known unto us the My-
 stery of his Will, according to his good Pleasure,
 which he hath purposed in himself.* And what
 Mystery of his Will can this be? even this,
 that in the Dispensation of the Fulness of
 times, he might gather together in one (or
 rather again in one Head) all Things in
 Heaven, both which are in Heaven, and which
 are on Earth, even in him. There is a won-
 derful Association, or rather Union of dis-
 tinct Things here that were separated, but
 are united after this Manner before. God
 the Creature, Angels and the Spirits of
 Men in Heaven. Again, Heaven and
 Earth, and on Earth Jews and Gentiles, and
 they

they of all Nations, all Ranks, Conditions and Sexes are all joined in one in Christ Jesus, the Son of Man, who is the Son of God. This is a most glorious Society for Number; and when it appears at the last Day, all the Promises and Types of it, in this Respect, will be found fully verified in it. They are gathered in one in Christ, even in him. This must be peculiarly noticed, because so repeated. There was never such a Bond of Union, such an uniting Head in any Society in the World before as this is. In him all the Members stand in the nearest Manner united to one another, and to God. *John* xvii. 21, 23. *I Cor.* xii. 12, 13. And this wonderful Union is most firm and everlasting: 'Tis impossible that it should be by any Means dissolved. *On this Rock will I build my Church.* There had been an Union and Peace among the Creatures before, but it was dissolved by the Entrance of Sin. God has now settled this Society and its Union upon an everlasting Foundation. The Things in Heaven and Earth are united together here in the most holy Manner; the Bond of Union is divine. In him also they sit together in heavenly Places, *Eph.* ii. 6. There was never such a Society as this in the World before. *Jesus ascended far above all Heavens, that he might fill all Things.* This was reserved

the Dispensation of the Fulness of Times, as the Apostle says. And in this all God's great Counsels and Designs concerning all his Works whatsoever do terminate. The Head of this Body the Church is Head over all things unto it, even as all Things were before made by him, and for him; *Eph. i. 22, 23.*

(5.) There was never such an Inheritance in the World before, as that which the Father gave to Jesus Christ his Son, when he set him at his own Right-hand in heavenly Places; and in his Inheritance his People in Heaven and Earth joint Heirs with him, who purchased it with his own Blood, *Rom. viii. 17. Gal. iv. 7.*

(6.) The Eyes of our Understandings must be enlightned by the Spirit, if we would know the Hope of his Calling, and the Riches of the Glory of his Inheritance in Christ. The Glory bestowed on the Son of Man, the Head of the Church, and the Fulness given to him in Possession, when he was seated to the Father's Right-hand, is such, as was never given to any before: And this is the Inheritance of the New Testament Church, of which Believers have the Earnest First-fruits here, while they see him by Faith, whom the World cannot see, *John xvi. 15.* Yet they live by Faith, not by Sight; when Christ, with whom their Life is now hid

bid, shall appear, then shall they appear with him in Glory.

There can be no Question, but it was an Addition to the Happiness and Glory of them in Heaven, when they began to partake with the Son of Man, Christ Jesus, in that Future bestow'd on him; however great their Happiness was there before, while they were there as *Abraham, Isaac and Jacob*, dwelling in *Canaan* the Land of Promise, but not yet possessing the Inheritance. Thus the Inheritance of this Kingdom is a new Thing exceeding all that was before.

(6.) That Holy Spirit of Promise which with Believers are sealed in Christ, which is the Earnest of their Inheritance, even the Spirit of Adoption, the Comforter, seems to be another new Thing in this Kingdom, and peculiar to New Testament Believers, as the Scriptures seem plainly to declare, *John* 38, 39. *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this spake of the Spirit, which they that believe on him should receive: For the Holy Ghost was not yet given, because Jesus was not yet glorified.* *John* xvi. 7. *Nevertheless I tell you the Father it is expedient for you, that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him*

you. Acts i. 4, 5. And being assembled to-
 gether with them, commanded them, that they
 should not depart from Jerusalem, but wait
 for the Promise of the Father, which, saith he,
 ye have heard of me. For John truly baptiz-
 ed with Water, but ye shall be baptized with
 the Holy Ghost not many Days hence. Acts ii.
 3. Therefore being by the Right Hand of God
 exalted, and having received of the Father the
 Promise of the Holy Ghost, he hath shed forth
 this, which ye now see and bear. Acts xv. 8,
 And God which knoweth the Hearts, bear
 them Witness, giving them the Holy Ghost, e-
 ven as he did unto us; and put no Difference
 betwixt us and them, purifying their Hearts
 by Faith. Acts xix. 2, 3. He said unto them,
 Have ye received the Holy Ghost since ye be-
 lieved? And they said unto him, We have not
 heard, whether there be any Holy
 Ghost. And he said unto them, Unto what
 were ye baptized? And they said unto
 him, John's Baptism. Rom. viii. 15, 16, 17, 23.
 For ye have not received the Spirit of Bondage
 again to Fear; but ye have received the Spirit
 of Adoption, whereby we cry, Abba, Father.
 The Spirit itself beareth witness with our Spi-
 rit, that we are the Children of God. And if
 we be Children then Heirs; Heirs of God, and joynt
 Heirs with Christ: If so be that we suffer with
 him, that we may be also glorified together.---

Our

Our selves also, which have the First-fruits of the Spirit, even we our selves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Body. 2 Cor. i. 21, 22. Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the Earnest of the Spirit in our Hearts. Gal. iii. 13, 14. Christ hath redeemed us from the Curse of the Law-- that the Blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the Promise of the Spirit through Faith. Gal. iv. 3--6. Even so when we were Children, we were in Bondage under the Elements of the World, but when the Fulness of the Time was come, God sent forth his Son made of Woman, made under the Law, that we might receive the Adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father. Eph. i. 13, 14. In whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your Salvation: In whom also, after that ye believed, ye were sealed with that Holy Spirit of Promise, which is the Earnest of our Inheritance, until the Redemption of the purchased Possession, unto the Praise of his Glory.

And these are some Instances of the excellent new Things of this glorious Kingdom which

which being duly considered, with what has
 been before said, may satisfy us, that it was
 not unworthy of God to speak so much of it
 by the Prophets, and to represent it before-
 and in so many Figures. And if neither the
 present State of this Kingdom, nor the glo-
 rious Perfection and Manifestation of it *in the*
times of Restitution of all Things, which are
 to take Place at our Lord's Second Coming,
 will satisfy us, as to the Accomplishment of
 the Prophecies concerning the Glory of this
 Kingdom; I know not what will satisfy us,
 but it be not that temporal Kingdom, which
 the Jews have been looking for in their Un-
 belief and Hardness of Heart, and in their
 opposition to the Kingdom of our Lord Je-
 sus; but it ought to be most firmly believed
 among Christians, that they shall be ashamed
 of these their Expectations. They despised
 the Kingdom of God, which they had of
 old, and now when that is done away, and
 the Kingdom of Heaven is come, they affect
 the old Kingdom much, and exceedingly de-
 spise this; and while they are so affected, 'tis
 evident they cannot receive this Kingdom of
 God, which is not of this World. But when
 the Vail, which is upon their Hearts in the
 reading of the Old Testament, is taken away,
 they'll see the Glory of this Kingdom, and
 its Excellency above that which is removed :

So

So will they forget the earthly Things, and seek the Things that are above, where Christ sitteth on the Right Hand of God; and, they shall rise with Christ—from that Death under which they ly, they will be dead to this World, and have their Life hid with Christ in God, not to appear, till he appear, and they with him in Glory, *Col. iii. 1-4.*

And thus far we have been considering the Import of our Lord's Expression, *Now is my Kingdom not from hence; my Kingdom is not of this World.* We shall next see, how he manifests to *Pilate* that his Kingdom is not of this World.



C H A P. III.

Of the Distinction betwixt the Kingdoms of this World, and the Kingdom of Christ.

WE have heard how our Lord confessed himself to be that King promised to the *Jews*, and owned his Kingdom before *Pilate*, and we have also heard his Testimony concerning the Nature of his Kingdom as not now of this World, and so quite distinct from that which his Accusers were looking for. By this his Testimony it is evident, that the

Change

Charge brought against him of being against *Cæsar* by making himself a King was altogether without Foundation. But further he demonstrates to *Pilate*, that his Kingdom in the World is not a worldly Kingdom, and so does not interfeir with *Cæsar's* Kingdom, when he says, *If my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the Jews: But now is my Kingdom not from hence.*

It was a Fact, that might be plain to the Observation of *Pilate* and the *Jews*, that he did not allow his Servants to fight to defend him from the *Jews*.

'Tis true he had signified to his Disciples, that they would be in such Circumstances, as wherein they would stand in extreme Need of this sort of Defence, and had said to them, *He that hath no Sword, let him sell his Garment and buy one*, Luke xxii 36. Yet, while they stood in the greatest Need of selling their garments to buy Swords, before the Emperor turned Christian, they did not reckon that these Words of the Lord were intended to oblige them to take the Sword for their Defence in their Profession: For when the Disciples answered Christ saying, *Here are two Swords*, he said unto them, *It is enough*; surely not eleven Disciples, but it was enough for his Purpose, which was to give Occasion,

First, for the *Miracle of Healing Malchus's Ear*, wherein he gave a notable Evidence of his Good-will to his Enemies, and that he was able to deliver himself, but condescended to suffer ; and a notable Pattern to his People in doing Acts of Kindness to Enemies, and of Patience in suffering ; and *Secondly*, for the following Prohibition of drawing the Sword in his Quarrel ; for when he healed the Ear, he said to his Enemies; *Suffer ye thus far*, Luke xxii. 51. and to Peter, *Put up again thy Sword into his Place, for all they that take the Sword shall perish with the Sword*. He speaks thus of another Sort of Defence, more agreeable to the Nature of his heavenly Kingdom, than the Sword of his Disciples, which he would have used rather, if it had not been unsuitable to his present Condition, and against the Filament of the Scripture, ver. 53, 54. *Think thou, that I cannot now pray to my Father and he shall presently give me more than twelve Legions of Angels. But how shall the Scriptures be fulfilled, that thus must be ?* There is no Use of the Sword to the Disciples to defend the Kingdom of Heaven ; the Armies of Angels are more suitable to this Kingdom than Armies of fighting Men.

After this Discharge of the Sword, we have no Commandment to Christ's Disciples

take the Sword to fight for his Kingdom, nor
 any Encouragement to expect his Concurrence,
 nor look for Success in that Way; but rather
 the contrary: For as he says to *Peter*, *all*
that take the Sword shall perish by the Sword,
 this is upon the Matter repeated *Rev. xiii.*
6. He, that leadeth into Captivity, shall go
into Captivity; he that killeth with the Sword
must be killed with the Sword. Here is the
patience and the Faith of the Saints.
 Where it seems the good Fight of Faith and
 patience is opposed to the Fight, which is by
 the Sword. This threatening, with respect
 to the Disciples and Saints of Jesus their tak-
 ing the Sword, for the Defence of his King-
 dom, has been verified in many Instances.
 We need not go farther, than this same Land.
 The Disciples of Christ here took the Sword,
 and openly professed it was for the Defence
 of Christ's Kingdom; but they went into
 captivity, and were killed, First with the
 sword of *Montrose* (whereby the Land also
 suffered for the Perjury immediately going be-
 fore) next by the Sword of *Cromwel*, and then
 with the Sword of *Charles* the II. and the
ships; neither was it by their own Sword,
 that they were at length delivered. The
 sword owned as many of his Truths and Ways
 they contended for, and them in adhering
 to them unto Death; but not their Mistakes,

nor their way of Fighting with the Sword. The Earth hath helped the Woman in many Instances against Antichrist since the Reformation, swallowing up the Flood of Persecution, cast out of the Mouth of the Dragon; but the Earth and the Woman are two very distinct Things.

However it was a plain Fact, that our Lord did not allow his Servants to fight to defend him from the *Jews*, and hereby he manifests, *that his Kingdom is not of this World*. To this Purpose he gives an Account of a Kingdom of this World, and describes it by that without which it cannot be; and that is *Self Defence* by worldly Power.

As the Kingdoms of the World took their first Rise from the Necessity of Associations for this Defence, so it is impossible, in the Nature of the Thing, that they can be, or stand without it. Tho' a Kingdom might be supposed without breaking in upon other Kingdoms yet no Kingdom can be without Power to defend it self from outward Attacks by the Sword and from Evils arising within it self: So that our Lord's Account of a Kingdom of this World is most just, as it is also the fittest that could be for his present Purpose.

And here he establishes the natural Principle of Self Defence in the Kingdoms of this World. His Subjects on this Earth are Men

ers of these Societies, that have Power to de-
 fend themselves by the Sword, and he has al-
 lowed them to do their Duty in their Stations
 and Callings in them, and his Grace will
 make them more Faithful and conscientious
 in the Duties of their Stations and Callings
 in these Kingdoms.

As Violence offered to the Consciences of
 Men is one of the greatest Injuries, so, in all
 Associations for Defence by the Sword, this
 ought to be attended to, and all Men have
 a Right of Defence in the Kingdoms of this
 World from Violence offered to their Consci-
 ences in Matters of Religion. This Right is
 by no means refused to these Kingdoms by
 the Lord Christ. Antichrist is the great In-
 vader of the Liberty of Mankind in this Mat-
 ter. He is furnished with worldly Power,
 and he uses it unto this Purpose. Where he
 prevails, Tyranny, as in other Respects, so
 especially in this, hath taken Place, and Men
 are enslaved this way; but in Protestant King-
 doms and Commonwealths, there is some
 more Freedom, and the Subjects of Christ en-
 joy that Liberty in common with others in
 these Kingdoms, where this Natural Right
 of Mankind is in any Measure defended.
 Thus far has *the Earth helped the Woman*:
 and this is properly the Protestant Cause,
 so far as the Sword and the Power of the
 King-

Kingdoms of this World is concerned in it. And upon this Ground stands the Revolution fully warranted, as it concerns Religion.

And this is the common Cause of Mankind according to the first Rise and Reason of the Kingdoms of this World.

Now from the Account our Lord gives of a worldly Kingdom, he demonstrates that his Kingdom is not of this World, and therefore does not interiere with *Cæsar's*; for since he did not allow his Servants to fight for his Defence, and so had set aside that without which no Kingdom of this World can be, it is evident his Kingdom cannot be of this World. And he plainly intimates, that his Kingdom is of such a Nature, that it does not admit of that kind of Defence, *My Servants would fight, that I should not be delivered to the Jews: But now is my Kingdom not from hence.*

Some think this is to be confined to his present Circumstances, when he was only laying the Foundation of his Kingdom, in his Sufferings; and that because he came into the World to suffer for his People who could not be redeemed without his Sufferings, and to fulfil the Prophecies concerning his Sufferings, he behoved to suffer, but they reckon the Case is not

now with his Subjects, since his Kingdom is set up in the World; they may now associate themselves to defend his Truths and Institutions, and to defend one another in their Profession of them by all the Power of this World, that they have or can attain unto. And so should I think if it were not for the following Reasons:

I. Our Lord does not here give his present Circumstances as the Reason of his not allowing his Servants to fight for defending him, but the Nature of his Kingdom; or, if he draws an Inference from this Matter of Fact, to shew the Nature of his Kingdom, this his Inference is made void by this Account of the Thing. If our Lord had given the least Intimation of this to Pilate, or if Pilate had taken the least Suspicion of this from his Words, he would have been apprehensive of his Kingdom, and found Fault in him, which yet he did not. 'Tis true, he says, *Now is my Kingdom not from hence*; but this (*now*) as has been said, refers to the State of God's Kingdom before this in *Israel*, and is plainly opposed to it, importing the great Change now a making in that Point. And when our Lord is making an Account of his Kingdom to Pilate, is it reasonable to suppose, that he speaks of it only in that Time, when he was but laying the Foundations

ens of it, and when it was not yet set up.

2. He calls his Followers to imitate him in this very Thing, *patient suffering*. When he foretels his Sufferings and Death, *Mat. xvi. 21. Peter*, who had made that excellent Confession concerning his Person, yet affecting a temporal Kingdom, and filled with that sort of Zeal, rebukes his Master, saying, *Be it far from thee Lord, this shall not be unto thee*, ver. 22. We do not read of a more sharp Rebuke given to his Disciples on any Oecasion, than that which he gave to *Peter* at this Time, *Get thee behind me Satan, thou art an Offence unto me. For thou savourest not the Things that be of God, but those that be of Men*. He minded earthly Things, and so set himself against the Sufferings and Death of Christ; the Wisdom of God, and the Power of God for the Redemption and Salvation of the Church. But tho' his Sufferings were thus absolutely necessary, and *Peter* far in the wrong to stand against them, yet this may be supposed to be far from his Servants and Followers, seeing the Case is not the same with them as with him, who behoved to suffer for the Redemption of the Church. Our Lord destroys such a Supposition, by telling his Disciples and all his Followers that they must be conformed to him the

Master

Master and Leader, in this Point of Suffering, and so deprives them of all Hopes of a temporal Kingdom, and lays a perpetual Bar in the Way of their minding earthly Things. His Followers, though they be not to suffer for the Redemption of the World, yet they must be conformed to their Leader, they must follow their crucified Master, bearing their Cross after him, *ver.* 24, 25. *Then said Jesus unto his Disciples, If any Man will come after me, let him deny himself, and take up his Cross and follow me. For whosoever will save his Life shall lose it, and whosoever will lose his Life for my Sake shall find it. Luke has it. Let him take up his Cross daily, Chap. ix. 23. To the same Purpose says our Lord, when speaking of his sufferings for the Salvation of his People, and for gathering them unto him, John xii. 3 — 26. He that loveth his Life shall lose it, and he that hateth this Life in this World, shall keep it unto Life eternal. If any Man love me, let him follow me, &c. The true Profession of Christ's Truths, and all his Commands and Institutions, will always, one way or other, cross our worldly Interest; and all that will live godly in him must suffer; and 'tis a vain Thing to think to hold ourself and our worldly Interest together. No Man can serve two Masters, 2 Tim. iii. 12. Rev. xii. 17.*

This same *Peter*, that could not endure to hear of his Master's Sufferings, tells expressly, that Christ hath left all his People an Example of patient suffering, and before us that same very Thing, that some would make peculiar to our Lord, as a Pattern to copy after, 1 Pet. ii. 19,—*For this is thankworthy, if a Man for Conscience toward God endure Grief, suffering wrongfully. For what Glory is it, if when ye be buffeted for your Faults, ye shall take it patiently? But when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an Example, that ye should follow his Steps: Who did no Sin, neither was Guile found in his Mouth; who when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth righteously. Thus he set forth Christ as a Pattern, not only to Slaves as some conceive, but unto all his Followers. And Chap. iv. ver. 1. he thus exhorts Christians, *For as much then as Christ hath suffered for us in the Flesh, arm your selves likewise with the same Mind. Here is Armour to Christ's Followers intlead of the Sword which Peter himself once took when he was in no good Condition for suffering; but now he says, Arm your selves with the same Mind**

at Christ had, when he suffered for us in the flesh.

Our Lord tells his Disciples, *Mat. x. 16.* Behold I send you forth as Sheep in the midst of Wolves: Be ye therefore wise as Serpents, and Harmless as Doves. I have found this Wisdom of the Serpent much insisted on, and that Lord's Call to it much perverted to patronize his Followers in using that Wisdom of this World, as to which a Man must become a Fool, that he may be wise: But the Harmlessness of the Dove, the Christian Weakness, and Patience in suffering for the Name of Christ, is less spoke of. He would have his Followers to outshine the Men of this World in bearing Injuries, especially in his Cause; and calls them rather to prepare for more Sufferings, when they are injured, than to resent Injuries done them, under Pretence of avoiding greater Wrongs that may follow, if they should bear patiently, *Matth. v. 38, — 48.* He does not allow his Subjects to disturb the Kingdoms of this World, by taking the Sword to advance or defend his Interest and Kingdom in the World, but calls them to be subject to the Powers that be, to pay Tribute to them, to pray for them, and to lead quiet and peaceable Lives in all Godliness and honesty, *Mat. xxii. 21. and xvii. 24, — 27. Rom. xiii. 1, — 8. 1 Tim. ii. 1, — 4,*

Tit. iii. 1, 2. 1 Pet. ii. 13, ——— 17. And it has been observed, that the Christians while they were Sufferers, had no Hand in the Insurrections that were in the Empire.

3. However much the Disciples affected temporal Kingdom before the Lord ascended *Acts. i. 6.* yet after his Ascension, and the Holy Ghost's coming, they studied Conformity to him in this Matter, and never attempted to take the Sword, either for promoting, or defending his Interest and Kingdom in the World: And here we may observe a Difference betwixt the Old Testament Kingdom, and the New. Of old the Spirit of God came upon his Subjects in that earthly State of the Church, to enable them to fight with the Sword against the Enemies of that Kingdom, to destroy them and to defend the Kingdom of God. And by a very few the Lord wrought great Deliverances then, and destroyed vast Numbers of Men: *Gideon, Barak, Sampson, Japheth, &c. thro' Faith subdued Kingdoms, were valiant in Fight, turned to flight the Armies of the Aliens.* But the Apostles of Christ tho' they had 5000 Men in Jerusalem, *Acts. iv. 4.* A greater Number of Men than there was by which the Lord wrought great temporal Deliverances of old, yet they never attempted to stir in that Way of it, but for

mitted patiently to suffer. And even when the Captains and Officers feared the People, at least they should have been stoned, and so were obliged to bring them without Violence, they came peaceably. The Church of *Jerusalem* was then full of the Spirit of Christ, the People magnified them, and the Power of the Spirit of God was remarkable in the great Miracles done upon the Bodies of Men, to heal their Diseases: If the Spirit had been given as of old, to enable them to fight, or if it had been the Will of Christ, that his Kingdom should be advanced or defended in that Way of it, they had Men enough to defend themselves against the *Jews*, and the *Romans*, for the Lord saves by few as well as many, and what was the Hand of the *Jews* and *Romans* against the Hand of the Lord, and his Sword in the Hand of his People, as in the Hand of *Gedion* of old? But Christ would not have servants to fight for him, because his Kingdom was not now of this World. I question not but the Difference observed by *Samuel*, betwixt these two Men, that a-
 those with the Sword, who were destroyed, and whose Followers were dispersed, and the Apostles of Christ who had nothing of worldly Power about them, and made no use of that Way, was the Thing that made them suspect that *this Work was of God*, and
 could

could not be over thrown, Acts v. 26, 27, and 34 — 39.

The Apostle insinuates a Difference in this Point, betwixt the New Testament Believers and the Old Testament Worthies, whom he brings in as Witnesses to the Way of Faith in Christ, and whom he would have us to imitate in their Faith and Patience, *Heb. xi. and xii. Chap. from the Beginning.* For he says, *Let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God.* For consider him, that endured such Contradiction of Sinners against himself, lest ye be weary and faint in your Minds. Ye have not yet resisted unto Blood, striving against Sin. This is another Race set before us, than that of subduing Kingdoms, waxing valiant in Fight, and putting to Flight the Armies of the Aliens. This is the Christians Fight, even the spiritual Warfare against sin in ourselves, and in the World about us; this is the Christian Resistance: Even holding fast the Profession of our Faith unto the Death, against all Contradiction and Terror, that serves to move us to let it go. This is the Christian Hero, that's conformed to the Captain of Salvation in bearing the Cross, despising the Shame and enduring the

Con-

Contradiction of Sinners; and to this agrees that Exhortation, *Heb. xiii. 12, 13, 14.* Jesus — that he might sanctifie the People with his own Blood, suffered without the Gate. Let us go forth therefore unto him without the Camp, bearing his Reproach; for here we have no continuing City, but we seek one to come.

We have the Christian Warfare, suitable to the Nature of Christ's Kingdom, and altogether distinct from a worldly Warfare, set forth, *Eph. vi.* from the 10. to the 20. *ver.* Notice, *ver. 12.* and see the Warfare of the first Christians opposed unto a worldly Warfare; For we wrestle not against Flesh and Blood but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in high Places. And the Armour unto this Warfare is the Armour of God, which the Apostle describes. Here we have no other Sword, but the Sword of the Spirit. The first Christians had no other Sword but this, and with good their Enemies, the Enemies of Christ's Kingdom, with no other Armour but this Armour of God: In those Days it was in their Eyes the greatest Honour to suffer shame for the Name of Christ, *Acts v. 41.* they did not then dissemble or hid any Part of the Truth for Fear of Suffering, they were not then filled with many Contrivances of worldly Wisdom to avoid Persecution, and

to make to themselves a great Name in the Earth; then they saw a Beauty in being conformed to Christ in his Sufferings, and they breathed vehemently after it, *Phil. ii. 10.* The Apostle calls as many as were duly instructed in the Christian Faith to be thus minded, in Opposition to the *Judaean Teachers*, who minded earthly Things, *ver. 15, 17, 19, 20.* Obedience to our Lord's Command, *Mat. v.* and Conformity to him in that Point, was no strange nor ridiculous Thing then among Christians, as it is now *2 Cor. ii. 20.* *For ye suffer if a Man bring you into Bondage, if a Man devour you, if a Man take of you, if a Man exalt himself, if a Man smite you on the Face.*

4. A Society avouching Christ to be Head and King of it, furnished with worldly Power for defending his Truths and Institutions, and associated for defending his Interest, and their Protection of Subjection to him, by the Sword, is undoubtedly a Kingdom of this World, by our Lord's Declaration of a Kingdom of this World: For it agrees with our Lord's Account of such a Kingdom, in that whereby it is distinguished from his Kingdom: Let it be what it will then, his Kingdom it is not. And such an Association is plainly cross to this Testimony of our Lord concerning his Kingdom.

But against all this 'tis said; is it not law-
 ful to defend our natural and civil Rights?
 and why not our religious Rights too, seeing
 they are the most valuable? Or, tho'
 the first Christians used not the Sword, when
 Christianity was not a civil Right, yet when
 it became so by Magistrates and whole Nati-
 ons their professing Christianity, may it not
 be defended even as a civil Right? *Ans. 1.*
 How far Religion is a natural and civil Right,
 and may be defended by the Sword in the Kingdoms
 of this World, has been already declared. But
 what Sort of Defence is the common Right of
 Mankind, and not peculiar to Christ's Sub-
 jects. 2. It cannot be denied, that a Defence
 of civil and natural Rights in the Kingdoms
 of this World is lawful and necessary; and
 they that have Power will defend their Lives
 and Fortunes by the Sword; but the Truths
 and Institutions of Christ, and the Privileges
 of his Kingdom, which are not natural, nor
 civil and earthly, but spiritual, are not capa-
 ble of such a Defence; they must be defended
 another Way. 3. If there should be a Society
 for defending the Truths and Institutions of
 Christ, in the Profession of them, by the Sword;
 in these Truths and Institutions would be
 laid in the Constitution of that Society,
 which, by our Lord's Description of a world-
 ly Kingdom, is a Kingdom of this World.

But it is expressly contrary to this his Confession, that his Truths and Institutions should be in the Constitution of a Kingdom of this World: For thus that worldly Society of this Kingdom would be his Kingdom, or his Church; but he says, *My Kingdom is not of this World.* 4. In such an Association of Christ's Subjects, Persecution will be unavoidable. For should any in that Society give up with the Profession of any of the Truths and Institutions, which the Society judges to be Christ's, he must, according to the Nature of Society, be deprived of the Defence of that Society, which hath these Truths in its Constitution, and forfeits his Right to all the worldly Privileges of that Society, which by the Constitution of it, belong unto the Profession of these Truths, and the Observation of these Institutions. Further, if any in that Society, while it stands, should find himself obliged in his Conscience to profess contrary to any of these Things that are held for Truth of Christ by the Society, and are in the Constitution of it, then the Power of the Society must be put forth against him for the Defence of the Society. So such an Association would be found inconsistent with that natural Right of Mankind, to be defended in the Kingdom of this World, from Violence offered to their Consciences, which yet our Lord hath

ken away from these Kingdoms by sending
 s Gospel unto them : And this, if it were
 maintain'd, would answer all the good Ends,
 for which such an Association can be : For to
 destroy Mens Lives, that will not receive
 Christ or profess him, is not an End of a world-
 Society, that Christ will approve of.

When God's Kingdom was worldly of old,
 the Case was otherwise : For then the Professi-
 on of any other Religion, than the Religion of
 the Nation of *Israel*, was Rebellion against
 the King of that Nation ; but now says Christ,
My Kingdom is not of this World, not from
hence.

If the natural Right of Mankind, with Re-
 spect to Religion, had been maintained in the
 Kingdoms of this World, there had never
 been such a Thing, as the Kingdom of *Anti-*
Christ ; and Christ's Subjects cannot be great
 sufferers, where this Right is preserved, and
 not be preserv'd, others will enjoy the Benefit
 of it as well as they ; but if it be not, they
 are the Persons that will suffer most : Others
 will dissemble their Principles, and feign Sub-
 mission to tyrannical Power ; but they are
 bound by the Law of Christ openly to confess
 his Truths, the least of them not excepted,
 as far as they know them, and that as they
 should not be denied by him at his Coming.

It does not appear in his Word, nor as yet in his Providence, that ever he designed, that his Servants in this World should be, by themselves, in a Capacity to defend their Profession against the Powers of this Earth, by the Sword. And they must be *Strangers to Earth*, conformed to the Image of their Suffering Master, in bearing the Cross, and not conformed to this World, whatever Shape it put on, whatever Form it be cast into, but transformed by the Renewing of their Minds, that they may prove what is that good and acceptable, and perfect Will of God, Rom. xii. 2. *They are crucified to the World, and the World to them; they are dead to it, and their Life is hid with Christ in God, not to appear till he appear, Gal. vi. 12, 14. Col. iii. 3.* Then it is, that the Saints shall reign on Earth, and till then, they will be Companions in the Kingdom and Patience of Jesus Christ.

If any of Christ's Subjects shall at any Time be in Places of Power, he has given them no Warrant nor Command to employ that Power for destroying Mens Lives on this Account, far less has he afforded any Encouragement to his Followers to raise up themselves in the World unto the Disturbance of the Kingdoms of the Earth, and the persecuting of them that differ from them, or any Part

them, under Pretence of defending Christ's Kingdom by the Sword.

CH A P. IV.

of the proper Means, whereby the Kingdom of Christ is set up, maintain'd and advanced in the World.

OUR Lord having set aside the Way of establishing a Kingdom, the most feasible in Man's Eyes, and the Way of which his own Disciples seem'd very fond, proceeds to declare the Way of setting up, advancing and defending his Kingdom in the World. Jesus answered, *Tbou sayest that I am a King. To this End was I born, and for this Cause came I into the World, that I should bear Witness unto the Truth.*

S E C T. I.

THIS Kingdom is not set up, maintain'd, or advanced in the World by human Power; but by the Truth. It might be expected, that when the Power of the Sword is laid aside, there would be the more Need of this kind of Wisdom; but instead of this Wisdom,

dom, we have here the *Truth*. They that were employ'd at first in setting up and promoting this Kingdom in the World, us'd great Plainness of Speech, and spake naked Truth without Disguise. 2 Cor. iv. 1, 2. *Therefore, seeing we have this Ministry, we have received Mercy, we faint not: But have renounced the hidden Things of Dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but by Manifestation of the Truth, commending ourselves to every Man's Conscience as in the Sight of God.* And upon a Review of their Conduct, they had this to say, 2 Cor. i. 12. *Our rejoicing is this, the Testimony of our Conscience, that in Simplicity and Godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World, and more abundantly to yourwards.* And this belongs unto that Wisdom, which is peculiar to the Kingdom of Christ, and is opposed to the Wisdom of this World, after this manner 1 Cor. iii. 18, 19, 20. *Let no Man deceive himself: If any Man among you seemeth to be Wise in this World, let him become Fool, that he may be Wise. For the Wisdom of this World is Foolishness with God: For it is written, he taketh the Wise in their own Craftiness.* And again, *The Lord knoweth the Thoughts of the Wise, that they are vain.*

we consider that Context, we may find this
 end of Wisdom pointed at, as one of the
 things that defile the Temple of God, being
 most useful in carrying on Party-Designs, and
 managing Feuds, and we may see what the
 apostle *James* says of this Wisdom, and how
 it distinguishes it from that Wisdom, which
 comes from above, *Jam. iii. 13, 17.*

Yet there are some Things brought, as
 from the Word of God, for the Use of this
 kind of Wisdom in advancing the Kingdom
 of Christ. That which the Apostle wipes off,
 as a foul Asperion cast upon him. *2 Cor. xii.*
6, 17, 18. (Being crafty I caught you with
Simile) is by some adduced to this Purpose,
 and they call it *Holy Guile!* And his mak-
 ing the Gospel of Christ without Charge to the
Corinthians, tho' he had Power to be charge-
 able to them, and his becoming a Servant to
 the various Tempers and Dispositions of Men
 indifferent Things for the Gospel's Sake,
 that he might gain their Souls to Christ and
 save them, *1 Cor. ix. 18--23.* is pleaded to
 patronize our walking in crafty Compliances
 with the corrupt Inclinations of the Men of
 this World, in order to gain an Authority o-
 ver them, to save our selves from the Effects
 of the World's Hatred, and to advance our
 worldly Interest. This did not *Paul.*

S E C T. II.

THE Kingdom of Christ is set up, maintain'd and advanced in the World, bearing Witness unto the Truth, and so by the Strength of human Reasoning, not by the moving Influences of human Eloquence. This Truth has Wisdom in it, even the *Hidden Wisdom of God*, which none of the *Princes of this World* knew, and there is no Utterance in bearing Witness unto this Truth, which, they that know, can distinguish from human Reason and Eloquence. But our Lord came not into the World to teach natural Philosophy, nor to oblige Men to acknowledge the Truth by the Force of Philosophical Argument, nor to entice them to embrace it by the Charms of Rhetorick: For he came to bear Witness unto the Truth.

This faithful and true Witness gave Testimony on the Earth in the Days of his Flesh, and now bears Witness to us from Heaven, from whence he speaks in the Ministry of the Gospel, *Heb. xii. 25. 1 Pet. i. 12*. His Ministers that are sent by him are Witnesses, declaring unto Men the Testimony of God. They must have some Acquaintance with this Testimony themselves, as by that Illumination, which is called

on, and is the Foundation of all these Gifts,
 that are for the Edification of the Church,
 Cor. xii. 4--7: And they must lay open,
 what they thus know to the World, proclaim-
 ing it as Christ's Messengers, or declaring it
 as his Witnesses. This is Preaching. Now
 it would be very unsuitable for a Herauld
 making a Proclamation, or a Witness bearing
 testimony, to philosophize or harangue, to dis-
 tute or dress up his Discourse in all the Beau-
 ties of Eloquence, in order to perswade Men
 what he testifies; so it is in this Case.
 And this serves rather to make the Testimo-
 ny suspected. If by Force of Argument or E-
 quence, he can induce Men to acknowledge
 and receive what he testifies, so as to answer
 the Design of it, what Use is there for that
 testimony which he declares.

When we embrace the Gospel in the pro-
 per Way, so as to be saved by it, it is by
 Divine Faith receiving the Divine Testimony;
*if we receive the Witness of Men, the
 Witness of God is greater, and he that be-
 lieveth hath this Witness in himself,* 1 John v.
 10. Our Lord, speaking of the Evidence
 given to the Jews for his being the *Messiah*,
 his Ministry, and beyond that the Works
 given him to finish, doth at Length send them
 to the Testimony of God in the Word, de-
 claring that *they believed not, because they*

had not his Word abiding in them, whatever
 Regard to it they professed, *John v. 32, -33*
 There is an extrinſick Evidence for Chriſti-
 anity, which may ſtop the Mouths of Gai-
 ſayers, and move Men to attend to the Di-
 vine Teſtimony in the Word of Scripture
 Revelation ; but the Faith, whereby Men
 are ſaved, doth not ſtand on this extrinſick
 Evidence, but on the Evidence that is in the
 Divine Teſtimony itſelf. Some would make
 our Faith to be the Aſſent to the Conclu-
 ſion of ſuch a Syllogiſm as this : *Whatever*
God ſays is true ; but God ſays this : Therefore
this is true. But the Buſineſs of Faith is with
 that Proposition, *God ſays this.* There is not
 ſo much Occaſion for Faith to ſhew us, that
 whatſoever God ſays is true, and that if God
 ſays this, it muſt be true. The great Place
 where Faith is needful, is in the making out
 us that God ſays this, and the Work of Faith
 is to give Aſſent to this Proposition ; whatever
 Way it be therefore, that this is made out
 to me, in that Way comes my Perſuaſion
 of it. If my Perſuaſion be in the Aſſent to
 the Conclusion of a philoſophical Argument
 then 'tis Science, not Faith ; if my Perſuaſion
 go upon the Evidence of human Teſtimony
 then 'tis human Faith. And if my Perſuaſion
 go upon Evidence, that the Divine Teſtimony
 carries in itſelf, then 'tis truly Divine Faith.

No Man can say 'tis impossible, that God should testify his Mind and Will, in such a Revelation as we have in the Writings of the inspired Prophets and Apostles, and give abundant Evidence, that it is he that speaks in his Word itself. Neither will it be manifested to be impossible, that by Means of this Revelation, he should frame the Minds of these, whom he will have to understand it, into a Suitableness to this his Truth, and make them capable to discern this Evidence in having a true Understanding of the Truth, which he testifies, and which carries this Evidence in itself. Yea it cannot well be conceived, how it can be furnished, in another Manner, with a new Set of Principles by a Divine Revelation. But Men will have the Most High to satisfy them of the Truth of his Revelation in their own Way. *The Jews required a Sign, and the Greeks sought after Wisdom.* The Jews saw Signs; but were they satisfied with them? No, *as many of them as received not the Witness of God in themselves*, and had not the Word abiding in them, *believed not unto Salvation.* And our Lord tells us, *Luke xvi.* *If they hear not Moses and the Prophets, neither will they be persuaded, tho' one rose from the Dead.* And if the Greeks that sought after Wisdom, had lived unto these days, they had seen Abundance of that Kind

of Wisdom they were seeking for, brought forth to evidence the Truth of the Gospel, and some Men satisfying themselves so much in it, as to imagine, that their Assent, upon this Evidence of their own Production, is indeed Divine Faith, yea and to ridicule all Pretences unto any higher Evidence of another Kind, as *Enthusiastick* Imaginations. When these Men come to enquire into the Meaning of this Revelation, whereof they pretend to be thus convinced, they explain it to themselves by that same Wisdom, whereby they convince themselves, that the Revelation comes from God. Thus the *Greek* would find his Wisdom in the Gospel, and it should no more be so ridiculous to him, as sometime a Day it was; but then I am mistaken, if he would be much the wiser or better by it; and I explain, that the blessed Fruits of the Gospel brought forth by them that believed it, as was the Jest of the *Greeks*, have not attended this new Faith, even in them that make most of it.

But, says the Apostle, we have a better Way of doing to convince Men; we declare the Testimony of God, 1 Cor. ii. 1, 2. *We preach Christ crucified, unto the Jews a Stumbling-block, and unto the Greeks Foolishness; but unto them which are called, both Jews and Greeks, Christ the Power of God*

and the *Wisdom of God.* 1 Cor. i. 23, 24.

In this Testimony, and the Subject of it, so soon as 'tis truly discerned, the *Jew* will find the Power of God in a far more glorious Manner, than in all his Signs, even the Power of God unto his Salvation; and this is the Design of the Prophet *Jonas*, Matth. xii. 38, 39, 40. The *Greek* will find here the *Wisdom of God* unto his Salvation, excelling his, as far as God excels him, confounding his *Wisdom*, and making all his *Wisdom of Words*, his disputing eloquent *Wisdom*, *Foolishness*: For where he'll see more than Notions or Words, even the *Deep Things of God*, and the *Wisdom of God in a Mystery*, the *hidden Wisdom*, which none of the *Princes of this World* knew, and which was ordained before the *World* unto our *Glory*. Thus both *Jew* and *Greek* will find more Satisfaction in the Gospel than they were enquiring for. But who will find this? Only the *Jews* and *Greeks* that are called of God by this Testimony concerning Christ crucified. The rest, both *Jews* and *Greeks*, will remain where they were, stumbling at the Preaching of the Cross, and counting it *Foolishness*, because they find not that in it, which they were requiring and seeking after.

Every one that is perswaded upon this Evidence sees with his own Eyes. The unwise and unlearned need not take the Truths of this

Reve-

Revelation, and the Meaning of it upon Trust from the Men of Wisdom, because they have not Ability nor Leisure to satisfy themselves about it. The *Jew* needs not be obliged to the *Greek* for his Wisdom, nor needs the *Greek* the Signs of the *Jew* here; for unto both *Jews* and *Greeks*, that are called, Christ crucified, testified of in the Gospel, is *the Power of God and the Wisdom of God*. This Evidence, that the Divine Testimony carries in itself, is to Men of all Sorts whom the Lord shall call. The Wisdom of the wise Man is no Advantage to him, as to the receiving this Evidence, nor is the Stupidity and Foolishness of the Unwise any Loss to him in this Case: *For God hath chosen the foolish Things of the World to confound the Wise, and bides these Things from the wise and prudent, while he reveals them unto Babes. No Man can see these Things except he be born again*, and the Unwise that have not a Discerning of the disputing Wisdom of Words, nor a Taste for the Pleasures of human Eloquence, stands as fair for this as the Disputer of this World. When the Unwise receives the Testimony of God upon its own Evidence, tho' it make him wise unto Salvation; it does not turn him into a Philosopher, and when the wise Man believes the Testimony of God, tho' it make him wiser than ever he was before, yet not with that Wisdom

which

which he sought after, and wherein he once gloried; for it makes that Wisdom Foolishness to him, and now he is taught to glory only in the Lord Christ, who is made of God to him Wisdom. Thus God, in saving Sinners, stains the Pride of Man's Glory (and, there is nothing whereof Men desire to glory more than their Understanding and Wisdom) that he alone may be exalted. We fell from God, affecting to be as gods for Knowledge, and it was every Way meet that God, in recovering us to himself, should effectually humble us in this Respect, glorifying his own Wisdom, and staining the Pride of ours.

This Truth of the Gospel, whereby Christ advances his Kingdom in the World, is practical, and when 'tis received upon its proper Evidence, it must influence the Practice: But all that Evidence, which is by some set up as the only true Evidence upon which we receive the Gospel, may be, and is clearly perceived by Men, that are noways influenced by the Gospel in their Practice: For what should hinder them to perceive it? Many such have as clear Wits, and as much Thirst for Philosophical Knowledge, as other Men: What then should make such a Man a Christian in his Practice? His corrupt Affections certainly must be rectified. But how should that be, if it be not by the Light and Evidence of the
Go-

Gospel? Yet he has that Evidence already, and he is the same Man still. But if this is to be done with a blind Influence of Power without Light, how shall our wise Men understand this, or reconcile this Kind of Dealing with a rational Man? To be moved thus and influenced blindly to live, the Christian Life must certainly be unto these Men as ridiculous, as the true Way of receiving the Gospel is. Therefore this Man must have more Light to make him a Christian than our Philosophers can afford him, and that is no other than the Light that shines in the Truth of the Gospel itself, the Testimony of Jesus Christ, which when he is enabled to behold, will effectually change him, and conform him to itself in Heart and Life, so far as he beholds it. Now this is by Means of the *Foolishness of preaching*, or declaring unto Men the Testimony of God in such a Way as is, unto the wise Men of this World, Foolishness; And when the Truth of the Gospel is received, by this Means, *Not of the Word of Man, but as it is indeed the Word of God, it worketh effectually in all them, that thus believe it.*

Men may have all that Perswasion of the Truth of the Christian Religion, which the extrinsick Evidence can afford, without discerning the Glory, or feeling the Power of any one Truth of the Gospel; and whence is this

but that they receive not the Truth of the Gospel upon its proper Evidence, and so indeed receive it not at all? For, whatever may be pretended, they that discern not the Glory of Gospel-truth, and in whom it works not effectually, *do not receive it, and believe it, as is in Truth the Word of God*, 1 Thes. ii. 3. Col. i. 6. 1 John v. 19, 20. 1 John ii. He that sayeth, *I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him*. And however much they, who despise the Evidence proper to the Gospel as enthusiastick, may value themselves upon doing such Things, and leading such a Life as an Infidel may lead as well as they; yet 'tis impossible, that the peculiar Fruits of that Faith, which works by Love, and purifies the soul unto unfeigned Love of the Brethren, can be found with them, or that they should have these Works to produce, by which the apostle *James* calls Men *to shew their Faith*, and by which our Lord will try the Faith of the Hearers of the Gospel at his second Coming, Mat. xxv. 31.--46.

This Perswasion of the Gospel, which produces Fruits suitable to the Gospel, is begotten in Men neither by the Signs of the *Jew*, nor the Wisdom of the *Greek*, however these may serve to make Men attentive to the Gospel and render them inexcusable in an open

jection of it; but by this bearing Witness unto the Truth. Christ himself is the Witness and the Gospel preached by his Ministers is his Testimony, and whosoever receives his Testimony has set to his Soul that God is true. In him we have all the Persons of the Godhead bearing Witness unto us; the Father speaks to us only in him and by him, and none knoweth the Father save the Son, and to whom the Son will reveal him, Mat. xi. 27. God, who at sundry Times, and in divers Manners, spake in Time past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son,—the Brightness of his Glory and the express Image of his Person, Heb. i. 1, 2, 3. And the Spirit of Truth, the Holy Ghost, given by the Father without Measure unto him the Son of Man, is sent by him from the Father, and bears Witness to us in the Gospel, Isa. lxi. 1, 2. John iii. 34. John xiv. 16, 17. and xv. 26, 27. and xvi. 13, 14, 15. Thus the Testimony of Jesus is the Testimony of the glorious Three, that none can bear Record in Heaven, 1 John v. 7. When Jesus began his Ministry on the Earth, there was a glorious Manifestation of these Three at his Baptism, Mat. iii. 16, 17. but now they witness gloriously in Heaven in the Testimony of Jesus, which we have now from them. Jesus Christ began to testify in his Ministry

upon the Earth, and was then declared very
 far to excell all that came before him. *John*
Baptist, greater than all the Prophets, testifies
 of him, that he was preferred before him, tho'
 coming after him; and that on these Accounts,
 Because *he was before him*, (the eternal
 God) *John* i. 15. and because he is *from a-*
bove (the Lord from Heaven) *John* iii. 31.
 and to this agrees our Lord's saying, *I was*
born, and I came into the World, to bear Wit-
ness unto the Truth. 2. Because he was upon
 all the Counsels of God, and in the Contri-
 butance of the great Things brought to Light
 by him, *John* iii. 32. *What he hath seen and*
heard that he testifieth. *John* i. 18. *No Man*
hath seen God at any Time; the only begotten
son, which is in the Bosom of the Father, he
hath declared him. 3. Because the Father
 giveth not the Spirit by Measure unto him,
John iii. 34. The Man Christ Jesus was fur-
 nished with the Spirit for the Exercise of his
 propheticall Office on the Earth beyond all
 the Prophets, and his Hearers wonder'd at all
 the gracious Words which proceeded out of
 his Mouth, and were obliged to own that he
 spake with a peculiar Authority, and *that ne-*
ver Man spake like this Man. But now hav-
 ing ascended to the Right Hand of the Fa-
 ther, and having received of the Father the
 promise of the Spirit, he speaks from Heaven

in a far more glorious and powerful Manner, and when he began to testify from thence, he made his rude *Galileans* speak in an amazing Manner *the wonderful Things of God*, Acts ii. 7, 11. *John* xvi. 12, 13. *Eph.* iv. 10,--13.

And this is that Prophet that was promised to the Church by *Moses*, *Deut.* xviii. 14,--19. His Voice at *Sinai*, that shook the Earth was so terrible that the Children of *Israel* said unto *Moses*, *Speak thou with us and we will hear: But let not God speak with us lest we die*, *Exod.* xx. 19. And according to this the Lord said to *Moses* *they have well spoken that which they have spoken: I will raise them up a Prophet from among their Brethren like unto thee*. In hearing the Voice of this, our Brother the Antitype of *Moses*, we hear the Voice of the Lord our God without the Fear; for now he hath taken Part with us in *Flesh and Blood*, for which Cause he is not ashamed to call us *Brethren*, saying, *I will declare thy Name unto my Brethren*.

His Kingdom is set up and advanced in the World by the Exercise of this his prophetic Office, and thus we see how his prophetic and kingly Offices are connected. His Kingdom is a Kingdom of Light, into which we are translated from the Power of *Darkness*, *Col.* i. 13. And he is a Commander to the People, by being a Witness to them

Mat. lv. 4. *He bears Witness unto the Truth, and every one that is of the Truth heareth his voice.*

S E C T. III.

DILATE saw that our Lord laid great Stress upon this Truth, and tho' he despised Truth as a Mean of setting up a Kingdom, when he proposed that scornful Question, *What is Truth?* and waited not for an Answer; yet it becomes us diligently to enquire till we be satisfied what this Truth is; and tho' it was not fit, that *Pilate* should know it at that Time; seeing, as we may hear, it respected Christ's Cross: Yet it is of the utmost Importance and Advantage to us to know it now.

We find God's Mercy and his Truth much spoken of and celebrated in the Old Testament. It is the Promise of Christ, that is intended; and truly God's, Mercy and Truth together are no where to be found but with him, *Psal. lxxxix. 24.* They that saw his Glory, when he came in the Flesh, found him *full of Grace and Truth.* *Joh. 14.* He testifies of himself, *that he is the Truth,* *Joh. xiv. 6.* In him the Son of God dwelt in the Flesh, *the End of the Law* for Righteousness unto every one that believeth, *all the Promises of God are yea and Amen.*
2 Cor.

2 Cor. i. 20. So that he is the great Subject of this his Testimony in the Gospel; and in order to understand what he mainly intends by Truth here, we must consider how he is especially set forth in the Gospel, to be belived in unto Salvation, and what Doctrine of the Gospel it is whereby it is especially distinguished both from *Judaism* and natural Religion.

We shall find that the great Things testified of him in the Gospel is, that he is the End of the Law for Righteousness to every one that beliveth that he was delivered for our Offences, and raised again for our Justification; and we are told *that he that beliveth this in his Heart, and confesseth with his Mouth shall be saved*, Rom. iv. 25. and x. 4, 8, 9, 10. When the Apostle declares himself not ashamed of the Gospel and calls it the Power of God unto Salvation, he tells us, *It is because therein is the Righteousness of God revealed from the Faithfulness of God to the Faith of every Believer* Rom. i. 16, 17. When he gives an Account of the great Subject of the Gospel Message he tells us 'tis this, *God was in Christ reconciling the World unto himself, not imputing their Trespases unto them—And be reconciled to God: For he hath made him to be Sin for us who knew no Sin, that we might be made*

Righteousness of God in him. 2 Cor. v. 18

21. And when he speaks of the Testimony of God, the Object of saving Faith, he tells us, 'tis *Christ crucified*, 1 Cor. ii. 2, 1 Cor. i. 23, 24. This was the great content of the Prophecies, which spake of the Sufferings of Christ, and the following Glory: *For to him gave all the Prophets Witness, that through his Name whosoever believeth in him shall receive Remission of Sin,* Acts x. 43. This therefore is that Truth of the Gospel, which is especially witnessed unto, and whereby Christ says, *his Kingdom is advanced in the World*. And this may be further clear unto us if we consider,

1. That this is the distinguishing Truth of Christianity, whereby it is differenced from meer natural Religion, and from all the Religions in the World, that any Way compete with it. This is the great Thing, the first Thing, that any Religion can propose to sinful Men; how they should be pardoned, reconciled to God, and justified in his sight? If the Christian Religion differ from others in any Thing, it is in this: They all propose other Ways of coming into Favour with God, and false Ways, but Christ has made Peace by the Blood of his Cross, and thereby reconciled all his People, of all Nations, unto God in one Body, and as come and preached this Peace to them that

that were afar off, and to them that were nigh; and this is the Truth, wherein the true God is gloriously manifested and distinguished from every false God.

2. God's Truth in the just Sentence of his broken Law, and in the Promise of Life to Sinners, meets and consists only in Christ our Redeemer from the Curse of the Law, by being made a Curse for us, that the Blessing might come upon us: And therefore this may well be called the *Truth*.

The Law condemned us in a Head and Representative, and there was nothing in it to hinder our Suffering in another Head, if God should think it meet; and they who are justified in Christ were as verily punished in him, and as verily fulfilled the Law in him as *they sinned in Adam*, Rom. v. 15-17. Thus when God pardons a Sinner, and justifies him in Christ, he noways makes void the Law, seeing we have fulfilled it in Christ our Head unto far better Purpose than it would have undergone the Curse by our selves without him. So when he holds us guiltless, he does not hold us guiltless, and clearing does not clear, according to a Phrase frequently used in the Old Testament, but always spoiled in our Translation, *Exod. xxxiv. 6, Numb. xiv. 18. That will by no Means clear the guilty.* It should be, *clearing will*

clear. *Jer. xxx. 11.* 'Tis said to the Church,
Tho' I make a full End of all Nations, I will
not make a full End of thee, but I will correct
thee in Measure, (or, I'll take a wise Way of
correcting thee) and will not leave thee alto-
gether unpunished. It should be *And clearing*
will not clear: For the Phrase is the same
 here, as in *Exodus*, tho' differently translated.
 We may find the same Phrase, *Jer. xlvi. 28.*
Nab. i. 3.

3. This is the Truth of the legal Shadows,
The Law was given by Moses, but Truth came
by Jesus Christ, who is the End of the Law
or Righteousness unto every one that believeth.
see Heb. ix. and x. Chap. and in this Truth
 the Promises of God are Yea and Amen: For
 it is either the Accomplishment or the Foun-
 dation of the Accomplishment of them all,
Pet. i. 11.

4 This Truth concerning Christ delivered
 for our Offences, and raised again for our Ju-
 stification, is that wherein the Stamp of Di-
 vine Authority on Scripture-Revelation is
 chiefly manifest. All the Parts of this Reve-
 lation depend on this, and are connected
 with it; so that, take away this Truth out
 of the Gospel, it will be another Gospel, and
 the whole Doctrine of the Prophets and Apo-
 stles will be utterly made of none Effect as to
 eternal Life and Salvation. That Faith,
 E c where-

whereby we savingly believe Scripture-Revelation is Faith in the Blood of the Son of God and by this Faith we receive the whole Scripture-Revelation, which does all from Beginning to End one Way or other relate unto this. And this is the great Touch-stone for the Trial of true and false Doctrine. See *Heb. xiii. 7-10. Eph. iv. 13, 14, 15.*

5. This Truth, witnessed unto in the Gospel, is the great Mean whereby the Power of God is put forth to save Sinners, and to subiect them to him in his Kingdom, *Luke i. 77 Gal. iii. 2. Rom. i. 16, 17. 1 Cor. i. 18, 23, 24. Col. i. 13, 14.* It was by the Revelation of Christ's Righteousness in the Gospel that Christ's Kingdom was at first let up and advanced in the World, and it was by the Revival of this great Truth, after it had been buried under Antichrist's Reign, that the Lord began to consume that wicked one at the Reformation. *Luther* said, " This Antichrist reigns in my Heart, and with this the Church stands or falls." Without this great Truth all other Means for promoting or defending the Kingdom of Christ will be altogether ineffectual; yea, on the contrary serve to advance the Kingdom of Satan. The Strength of Christ's Kingdom, and its Safety lies all in this Truth: So that they, who would advance this Kingdom in the World

must bear it about with them in their Hearts, in all their Preaching, and in all their Conversation in the Ministry; and truly this would be a Spring of daily Refreshment to themselves, and of great Liberty and Boldness in all the Labour of the Gospel-Ministry, and in all the sufferings that attend it.

6. To the same Purpose also we might consider the Name; whereby Christ is called among the Subjects of his Kingdom, *The Lord our Righteousness*; and that great Motto of the Church, whereby 'tis distinguished from all other Societies. *Jer. xxxiii. 16. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the Name, wherewith she shall be called, The Lord our Righteousness.*

Thus we see the Connexion betwixt the Kingdom of Christ and his Priesthood. This King is *Melchisedeck*, King of Righteousness, and a Priest on his Throne; and the Influence of his Priesthood on his Kingdom is set before us, *Psal. ii. 8. Psal. cx. Isa. liii. 11, 12.* All the Glory of Christ's Kingdom follows upon and flows from his Sufferings, and they never served him in his Kingdom, whatever they may pretend, that did not first submit to his Righteousness.

C H A P. V.

Of the Subjects of Christ's Kingdom.

THE last Thing to be considered in the Testimony of our Lord, is the Account he gives of his Subjects. He is not ashamed to confess them, and his Relation to every one of them, and far less Reason have they to be ashamed to confess him, or to be ashamed of one another.

He says, *Every one that is of the Truth beareth my Voice.*

Here we must consider, 1. What it is to be of the Truth. 2. What is the Import of that, *Every one that is of the Truth.* 3. What it is to bear Christ's Voice. And, 4. What is the Connexion betwixt being of the Truth and bearing his Voice.

If these Things be understood, we cannot be at a Loss about the Subjects of this Kingdom on Earth.

S E C T. I.

WE have had some Account of that Truth, by which our Lord here describes his Subjects. Now it concerns them, that would know, if they have any Part in this Kingdom of Christ, to understand well what it is to be of *this Truth*.

There is an Expression, Rom. vi. 17. which seems to have a near Alliance with this, and may serve to clear it, *Ye were the Servants of Sin, but ye have obeyed from the Heart that Form of Doctrine, which was delivered you, more agreeably to the first Language, that Type, or Frame, or Mould of Doctrine into which ye were delivered.* The Doctrine here pointed to, by the Apostle seems to be the same with that Truth of which our Lord speaks, when the Gospel of Christ, as it reveals the Righteousness of God from Faith to Faith, that the just may live by Faith, and manifests the Righteousness of God without the Law, which is witnessed by the Law and the Prophets, Rom. iii. 21. Of this great Doctrine the Apostle had been treating in the forgoing part of the Epistle, and in this Chapter, he is shewing the Connection betwixt Justification and Sanctification, and declaring the Influence that this blessed Doctrine of Justification has upon Sin-

Sinners to sanctify them, and this in Opposition to a common Objection, and an Error into which Men are very ready to fall, who have not a true Insight into the Doctrine of God's glorious Free-grace in the Justification of guilty Sinners through the Righteousness of Christ alone. To this purpose he had said ver. 14. *Sin shall not have Dominion over you, for ye are not under the Law but under Grace*, and here he tells them to whom he writes *That they were the Servants of Sin*, but it was Matter of Thankfulness to God, that they were delivered from that Slavery, and still the greater Ground of Thankfulness, the more they had been enslaved. And by what means were they delivered from the Bondage of Sin, and made Servants of Righteousness? He tells it was by *that Doctrine*. Yet the bare outward Revelation, and their Hearing and having a Notion of that Doctrine, as they had of other Doctrines they heard, was not sufficient unto this. *Ye have obeyed*, says he *from the Heart that Mould of Doctrine, into which ye were cast, and so being freed from the Service of Sin, they became Servants of Righteousness*. That blessed Doctrine was as a Mould unto their Hearts, into which they being cast and new framed, became answerable unto it, and so were freed from the Yoke of Sin, and fitted unto the Service of Righteousness.

business. Thus the Apostle expresses the Work of Regeneration and our Union with Christ by Means of the Doctrine of Justification by the free Grace of God, *through the Redemption that is in Christ's Blood*, and so he shows the Influence that this Doctrine has upon our sanctification, as he does further, *Rom. vii. 4, 6*. And by this we may see what it is to be of the Truth.

1. To be of this Truth is to be, as it were, cast into it as in a Mould, and framed according to it. *That Form of Doctrine, whereinto we were delivered.*

This Truth is not at all of us: For as it is one of these Principles which are commonly called natural to us, so we do not receive it as we do Conclusions, that we draw from by these Principles; nor do we admit it on the Account of its Agreeableness unto these Principles of ours. It is altogether foreign to us naturally, and yet 'tis a Truth, that must be a most powerfully practical Principle to make us live a new Life, unto which the Principles we had before, howsoever improved by us, could never influence us. And therefore it must be as deeply rooted in our Minds, as any of our Principles, and have the Possession in our Souls, as to master all those corrupt Principles, that have taken such hold in the Minds of all Mankind, as to overpower

verpower all the right Dictates of the natural Conscience, and in spite of them to influence Mankind into a Life of Sin. Now 'tis evident, we cannot bring home this Truth dwell after this Manner in our Souls.

On the contrary, when a Sinner begins to be convinced of his Sin, and of the Judgment of God against him, and is rous'd to hearken to the Dictates of his Conscience, he labours to answer these Dictates, and so goes about to make Amends for his Sin himself, and to establish a Righteousness of his own; but the farther he goes on in this way, as he strengthens Sin the more, *Rom. vii. 5, 9.* so he fortifies himself the more against the Entrance of the Truth into his Soul, especially if he imagines himself any ways successful in his Attempts to enter Righteousness upon natural Principles. And if the natural Conscience be thoroughly awakened it will influence the Sinner, at all his Attempts to satisfy it, unto Despair. For it knows nothing of the imputed Righteousness, and can take no Satisfaction in it, till this Truth take Possession of the Soul, and it requires as much to satisfy the duly awakened Conscience, as to satisfy the Justice of God.

'Tis also manifest in them who know the Things in their Experience, that, as there is a great Enmity in the Heart of Man against

God, so this Enmity shows it self especially against this Truth; because therein is made the most glorious Discovery of God, and because it is that which effectually brings us near to him, and conforms us to him.

And such is the Pride of Man's Heart, and much does this Truth stain the Pride of us glorying, that the Mind and Heart of Man will by no means submit to it, but rather be engaged in the hardest Labour for self-Righteousness, or Despair, and give up all Hopes of eternal Life, than submit and take rest in the Righteousness, which this Truth brings unto us. So it cannot be for us to receive this Truth to bear Sway in our souls, and it is no wonder that there have been so many subtile Reasonings against it, so many perplexing Disputes about it, and so many Sorts of Opposition made unto it, since it has been published and professed in the world.

This Truth comes into our Minds and hearts from above by Divine Teaching, and is *engrafted in our Minds*, Jam. i. 21. Not growing naturally in them, but brought from elsewhere and engrafted, that we may bring forth a new Kind of Fruit, according to the Nature of the Graft, and not according to the Nature of the Stock, into which it is

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grafted.

grafted. 'Tis as the Seed whereby we are begotten of God unto a new Life. Jam. i. 18. *Of his own Will (not of ours) begat he us with the Word of Truth.* 'Tis that Seed of which we are born again. 1 Pet i. 21.—25. *Seeing ye have purified your Souls in obeying the Truth through the Spirit, unto unfeigned Love of Brethren; love one another with a pure Heart fervently: Being born again not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. All Flesh is as Grass, and all the Glory of Man as the Flower of Grass. The Grass withereth and the Flower thereof falleth away, but the Word of the Lord abideth for ever. And this is the Word, which by the Gospel is preached unto you.*

They, in whose Minds and Hearts the Truth is engrafted, and who are begotten born again of this incorruptible Seed, are *the Truth*, and these are they whose Souls are cast into the Mould of the Gospel Revelation of Righteousness in Christ, delivered from Offences, and raised again for our justification.

This is that Regeneration, that new Birth wherein we are united to Christ as Members of his Body, and wherein our whole Conformation to him takes its Beginning. So far as we are conformed to God's Image in Christ,

subjected unto him, as this Truth takes Place
us, and not a whit farther.

We may likewise notice, that to be of this
truth is the same as to be of *Faith*, Gal. iii.
which is opposed to being of the Works of the
Law.

2. To be of this Truth is to believe it.
They that are delivered into that Form of
Doctrine, do *obey it*. And the Way that
we obey a Truth testified unto, is by be-
lieving it upon the Authority of the Testi-
mony. In believing this Doctrine there is a
objection of the Mind unto the Authority
of God in his Testimony, which is in this
Doctrine. Thus we are said to obey that
Form of Doctrine, into which we are deli-
vered. And this Persuasion of this Truth,
upon the Evidence of the Divine Testimo-
ny in it, is indeed that Faith whereby we
are justified and eternally saved. And this is
that which the Scripture seems mainly to
intend, when it speaks of Faith, and calls us
to believe. See 1 *Thes.* ii. 13. 1 *John* v. 9.
John iv. 42. *John* iii. 33. *John* vi. 68.

This is that Faith which is the Evidence
of Things not seen, the Substance of Things hoped
for, Heb. xi. 1. This Persuasion of the
Truth is, 1. That Faith whereby we are ju-
stified, and which has the Promise of Bless-
ings, *Matth.* xvi. 16, 17. Simon Peter an-

answered and said, Thou art Christ, the Son
 the living God. And Jesus answered and said
 unto him, Blessed art thou Simon Bar-jona;
 Flesh and Blood hath not revealed it unto thee,
 but my Father which is in Heaven. Rom.
 6, 8, 9, 10. But the Righteousness which is
 Faith speaketh on this wise——The Word
 nigh thee, in thy Mouth and in thy Heart, that
 is the Word of Faith which we preach, That
 if thou shalt confess with thy Mouth the Lord
 Jesus, and shalt believe in thine Heart, that
 God hath raised him from the dead, thou shalt
 be saved. For with the Heart Man believeth
 Righteousness, and with the Mouth Confession
 is made unto Salvation. We may take Notice
 that the Heart is not here opposed unto
 the Mind, as is commonly thought, but unto
 the Mouth. 2. This is that Faith which
 by a troubled Conscience comes first to
 Peace and Quiet, Psal. cxxx. 4. But there
 is Forgiveness with thee, that thou mayest be
 saved. 3. This is that Faith which is
 prime Fruit and Evidence of the new Birth
 and whereby God dwelleth in us, and
 in him, 1 John v. 1. Whosoever believeth,
 that Jesus is the Christ, is born of God. 1 John
 15. Whosoever shall confess, that Jesus is
 the Son of God, God dwelleth in him, and he
 in God. 4. And this is that Faith that over-
 comes the World, and is our Victory.

ver the World, and all the Lusts and Temp-
 tations of it, 1 John v. 4, 5. For whatsoever
 is born of God overcometh the World: And
 this is the Victory that overcometh the World,
 when our Faith. Who is he that overcometh the
 World, but he that believeth, that Jesus is the
 Son of God. This is he that came by Water and
 Blood; and it is the Spirit that beareth Wit-
 ness, because the Spirit is Truth.

Thus the Scripture Notion of Faith agrees
 with the common Notion of Faith and Be-
 lief among Men, a Perswasion of a Thing
 upon Testimony, but that Faith whereby
 we believe the Gospel has been very much
 darkened, by the many Things that have
 been said in the Description of it, while
 that which is most properly Faith has been
 either shut up in a narrow and dark Cor-
 ner of the Description, or almost excluded
 from it, as a Thing presupposed unto Faith,
 and not that very Faith itself, whereby we are
 justified and saved. And some have so defined
 Faith, as to take in into its own Nature
 the whole of Gospel Obedience. Agreeably
 to this, we have heard in Sermons, that it
 has two Hands, one to receive Christ, and
 another to give our selves away to him;
 and when we are pressed and exhorted to
 believe in Christ, it is as if we were urged to
 give forth some (we do not know what Act of
 Will) or to give forth something towards
 Christ

Christ by God's Help, by which we are
 be saved, on Account of the Connection
 made in the Promise betwixt Salvation and
 that Deed, whatever it be, which is cal-
 led Faith. By this Means the Hearers of
 Gospel are set on to seek to do that Deed
 that Work, called *Faith*, to save them, and
 entitle them to eternal Life; and serious
 Souls are preplexed with many fruitless In-
 quiries in themselves whether they have the
 Thing called Faith, while that which lies at
 the Bottom of the most Part of their Doubts,
 either the Weakness or the Want of the Per-
 swasion of this Truth, and their taking no No-
 tice of it, because it is not much noticed in
 the Accounts of Faith that are made to them,
 and 'tis foolishly reckoned by many, that
 the Belief of the Truth is a common
 Thing, and that 'tis no great Matter to at-
 tain unto it, tho' the Apostle hath said, *God*
hath from the Beginning chosen you to Salva-
tion through Sanctification of the Spirit, and
Belief of the Truth, 2 Thes. ii. 13. The
 glorious Truth containing in it Christ as the
 End of the Law for Righteousness unto every
 that believe it, is able to give Rest to the
 weary Soul, to make a blessed Calm in the
 most troubled Conscience, and to raise up
 the most desperate Sinner unto a lively
 Hope. All this Influence it hath upon them
 that believe, and in their believing of it

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Therefore, while this is not attended to, it is a vain Thing to labour after the Assurance of Hope; for where Faith in this Truth is not in Exercise, neither the Thing hoped for, nor the true Ground of Hope can be decerned, *Faith being the Substance of Things hoped for, the Evidence of Things not seen.* 'Tis impossible to have a lively Hope through the Resurrection of Christ, without a lively Faith in him, *delivered for our Offences, and raised again for our Justification:* Therefore they begin at the wrong End, that press after the Assurance of Hope, without laying the Foundation of the Assurance of Faith.

But what is this Assurance, this *Πανεσφοδια* of Faith? There are Mistakes about this: for some, perhaps, finding all their Endeavours after the Assurance of Hope, without the lively Faith of this great Truth of the Gospel, altogether fruitless; and being at length brought to clear and sure Belief of this Truth, and finding their Consciences quieted, the disposition of their Hearts changed by the influence of this Truth, and Hope arising in their Souls; they have imagined, that all this flowed at first from an Assurance of Christ's being made fully theirs, and a Certainty of their own Salvation by him; And so they have made that the Nature of Faith; whereas these

Fruits

Fruits take their first Rise from the Truth believed, and not from a Persuasion of our Interest in it, and of the absolute Certainty of our Salvation, which is the Assurance of Hope, and must arise from Faith with the Fruits of it, *Heb. vi. 11.* Therefore we find the Saints in the New Testament, when professing the Assurance of Hope, always speaking thereof with of their Faith, and the Fruits of it. See *1 John. iii. 23, 24.*

The Assurance of Faith can be the Assurance of no other Thing, but what is proposed in the Gospel unto all the Hearers of it to be believed by them, upon hearing it, unto their Salvation: But it is evident, it is not revealed unto every Gospel-Hearer, that Christ is absolutely given unto him, and that he shall be saved, because this is not true; and therefore every Hearer of the Gospel is not bound to believe this concerning himself; nor will the Hearers of the Gospel that perish be damned, for not believing; that they should never be damned. Seeing then the Assurance of Faith is the Assurance of what is laid down in common to every Gospel-Hearer, to be believed for their Salvation; and seeing it is never, nor can be at any Time a Truth, that Christ is absolutely given certainly to every Gospel-Hearer, or that every Gospel-Hearer shall be saved; we must have another

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Notion of the Assurance of Faith ; and the Scripture is very clear in this Matter, when it speaks of the Assurance of Faith at its highest, it calls it the full Assurance of Understanding to the Acknowledgment of the Mystery of God, and of the Father, and of Christ, *Col. ii. 2.* And what is that but a full Persuasion of the Truth of which Christ speaks, when he says, *Every one that is of the Truth heareth my Voice.*

So then whosoever is verily persuaded of this Truth, that Christ bears Witness unto, and that upon the Credit of his Testimony, and the Evidence that it carries in itself, is of this Truth ; and this Faith or Belief is the Fruit of the Soul's being cast into the Mould of that Doctrine, without which no Obedience can be given unto it.

3. They that are of the Truth obey it from the Heart ; they love it. As this Testimony of Jesus is received by Faith, whereby we set our Seal that God is true, having the Witnesses in ourselves ; so there is the greatest Good proposed in this Truth to be embraced by us. *He hath shewed thee what is good, Mic. vi. Eat ye that which is good, Isa. lv. 2.* This is the proper Object of Love ; as Faith respects the Truth witnessed unto, so Love respects the Good in this Truth.

This Love is another Fruit of the new Birth flowing immediately from true Faith, and never, nor can be separated from it. We read of some Professors of the Truth perishing because they received not the Love of the Truth, and this is made an Evidence of the not believing it, *2 Thess. ii. 10,---13.*

This Love acts upon Christ in this Truth
 1. In a Way of Esteem, valuing him above all Things, and counting all Things besides him, all Things that stand in Competition with him, *Loss and Dung.* Thus they that truly find Christ are with him, as the wise Merchant with the Pearl of great Price when he hath found it, selling all to buy the Pearl. Christ is indeed precious to all that believe, and that to such a Degree, that he is their only Glory: But the Soul that thus loves him will be grieved that it cannot esteem more, and will be ready to think it loves him not at all, because it finds not an Esteem of him within itself suitable to such a glorious Object; and such a Soul will be jealous for him against his great Rival Satan, which is constantly putting in for a Share, at least, of that Love and Esteem, which the Soul finds only due to him. 2. In a Way of earnest Desire, expressed by the Apostle, when he says, *Yea doubtless, and I count all Things as Loss --- that I may win Christ, and be found*

him, not having mine own Righteousness
 which is of the Law, but that which is through
 the Faith of Christ, the Righteousness which is
 God by Faith ; That I may know him, and
 the Power of his Resurrection, and the Fellow-
 ship of his Sufferings, Phil. iii. Chap. They
 that love and truly desire Christ, find, as it
 were, a Want in them, which nothing but he
 himself can fill up, and an Uneasiness till they
 enjoy him, arising from Faith's Apprehension
 of his compleat Sufficiency and Fulness, his
 perfect Suitableness unto their whole Case,
 and his excellent Glory. They desire him, so
 to be ready to part with all Things, and
 suffer the Loss of their nearest and dearest
 things for him, and this Desire sets them on
 the Use of all the Means of his own In-
 struction for finding him. His Word and
 his Ordinances, from the least to the greatest
 of them, are as the Field, where this their
 treasure is hid ; and therefore *they sell all to
 buy this Field*. Christ is especially desired by
 believers in that Respect, wherein he is a
 stumbling-block and Foolishness to the World;
 in his Cross and his Righteousness, and
 they desire him so much on this Account, that
 they breathe after Conformity unto him in that
 same Cross. 3. In a Way of Complacence
 and Delight. The Soul having found Christ,
 and seen his Glory, shining in this Truth by

Faith, is joyfully satisfied and well-pleased in him and his Righteousness, rests under the Shadow, from all such perplexing Enquiries as that, *What shall I do to be saved?* and that with great Delight, and seeks no further. The Believer takes a peculiar Complacency in the Wisdom and Power of God unto Salvation, and in the glorious Discovery of the Divine Attributes, especially the comely Complexion of the Divine Mercy and Justice in this Truth, and in that wonderful Connection betwixt the Glory of God and the Sinners Salvation, that is to be seen in this Truth and in Christ himself that glorious Person, whom all this is manifest; such is the Believers Complacency in Christ, that he abhors the nearest and dearest Things to him, as they stand in Competition with him. He counts his own Righteousness but Loss and Dung to him. And *he that hates not Father and Mother, and even his own Life, for Christ, is not worthy of him.* This Love to Christ is especially manifest in our Love to all them that are of this Truth without Exception, on the Account of their Relation to him; and 'tis a very vain Thing to pretend Love to Christ while we love not the least of his little Ones beyond any other Sort of Men in the World.

Thus they that are of the Truth love one another, and as Faith says of that Word, *Christ*

into the World to save the Chief of Sinners,
that it is faithful, so Love says, *It is worthy
of all Acceptation.* Christ's Subjects are thus
devoted unto this Truth, it has their Hearts,
and so they are of it.

4. To be of the Truth, is to be influenced
by it, and to have it working effectually in us,
unto all the Ends for which it is revealed to
us and received by us. *1 Thes. ii. 13, 14. Col.*
5, 6. We have not this Truth, as a Specu-
lation only to divert our selves with it, or as
a precious Jewel, only to be laid up that we
may please our selves by now and then looking
upon it; but it must be a living Principle of
Action in us, and must be with us, when we
lie down and rise up, and walk by the way,
to influence us in the whole of our Conversa-
tion in the World, and in the whole of the
Service of God. It is with this Truth and in
it that the Spirit of Christ comes to dwell in
our Souls, *Gal. iii. 2.* And this is the great In-
strument, by which he works his gracious
Works in us. The Sanctification of the Spi-
rit is with the Belief of the Truth. *Seest thou,*
says James, how Faith wrought with his Works.
Jam. ii. 22. And we are told, that *without*
Faith it is impossible to please God, *Heb.*
vi. 6.

As it has been a dangerous Error on the
one Hand to think of leading a Christian Life
and

and pleasing God abstractly from this Truth so it is a no less dangerous Error on the other Hand to think, that we may receive it unto our Joy and Deliverance from the Torment of Hell, without its working effectually in us to make us live unto God. The Word of the Truth of the Gospel brings forth Fruit in all them that know the Grace of God in Truth. And tho' in stony Ground it wither, and among Thorns be choaked, yet in good Ground (that is, where Men obey from the Heart that Form of Doctrine into which they are delivered) it bringeth forth sometimes thirty, sometimes sixty, sometimes an hundred-fold. Thus the Truth reigns in them that do believe it; so they obey it from the Heart, and they are of it.

Now we understand what is to be of the Truth, and that it is the same Thing, that the Apostle calls, being of Faith, *Gal. iii. 7*, which, as was noticed, he opposes to being of the Deeds of the Law. Therefore all that are of the Deeds of the Law, and submit not to the Righteousness of God, but in their Ignorance of the Truth are seeking by some means to establish a Righteousness of their own, however sincere they may appear to themselves or others, yet they have not Gospel-Sincerity in them, for they *have not the Truth in their inward Parts*. The Impu-

ation of Righteousness without Works, and Spirit without Guile, go together, *Psal.* cxxii. 1, 2. *Rom.* iv. 6, 7, 8. And all Sincerity and Singleness of Heart before God is of this *Truth*. With such a true Heart it is that the Apostle calls us to draw near and come into the Holiest by the Blood of Jesus, in full Assurance of Faith, *Heb.* x. 19--22. The Heart of Man is deceitful above all Things and desperately wicked, 'till the Truth, as it is in Jesus, take Possession of it, and make the Man sincere and upright, so far as it takes Place in him, *Eph.* iv. 21--25. And therefore 'tis strange to see Sincerity set up, as it were, in Opposition to this Truth, and the glorious Righteousness it brings to us, the only Spring of all the godly Sincerity that is in the World.

We find Singleness of Heart taken notice of, as a remarkable Fruit of the Truth in them that received it, when it came first from Christ, exalted by the Right Hand of God, *Acts* ii. 46. And their Pretences to the Faith of it are very poor, who study not Simplicity and godly Sincerity, but walk in Policy and fleshly Wisdom, and glory in the Wisdom of this World, as to which the Truth will make all them, that are of it, fools.

S E C T. II.

THE Subjects of Christ's Kingdom are
Every one that is of the Truth. And
 these Things are imported in this.

1. This Truth with its Influence is not now confined to any Sort of Men, however qualified, and however excelling others. The uncircumcised Nations were excluded from Christ till he should come, and had no Hope in the Promise, by Means of the Wall of Partition betwixt the *Jews* and them; but now, Christ having broke down that in his Death, and come *preaching Peace to them that were afar off and nigh*, they both through him have Access by one Spirit to the Father, and it is now free to all Nations, all Sorts of Sinners even the chief, to believe this Truth unto the Salvation, and to come into Christ's Kingdom by the Belief of this Truth, *Matth. xx. 9. Mark xvi. 15, 16. Rom. iii. 21, 22. and x. 4, 11, 12, 13.* How much Reason have we *Gentiles* to rejoice in the New Testament on this Account!

2. It takes no more to make any Man Subject of Christ's Kingdom, but to be of this Truth, and it requires no less. *Every one that is of the Truth heareth his Voice* is his Subject. The *Jews*, to whom certain

the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Promises, cannot by all this be of Christ's Kingdom, if they be not of this Truth; and the uncircumcised *Gentiles* are free in this Kingdom to the Enjoyment of the Privileges of it, by being of this Truth without more. *Yea the Gentiles, which followed not after Righteousness, have attained to Righteousness; even the Righteousness which is of Faith: but Israel, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? Because they sought it not by Faith, but as it were by the works of the Law, for they stumbled at that stumbling-stone, Rom. ix. 30—33.* The Circumcision of the *Jew* leaves him on a Level with the uncircumcised *Gentile*, and the Incircumcision of the *Gentile* puts him not a whit behind the *Jew* as to an Interest in this Kingdom. The *Greek* has no Advantage by his Politeness in this Matter, nor is the Rudeness of the *Barbarian* his Loss in this Case. The Slavery of the *Bondman* cannot hinder his Freedom in the Kingdom of Christ, if he be of this Truth, and without this, the Liberty of the *Freeman* can give him no Part in the Liberty of Christ, *Eph. iii. 10, 11.* As none are by us to be accounted Subjects of this Kingdom, but these whom Christ

commands us to reckon his Disciples, that they are of the Truth; so all that appear to be of this Truth, without Difference are by us to be held for Subjects of this Kingdom, and to be dealt with accordingly; and because some under the common Influence of the Spirit, receive the Word with Joy, and so appear for a while to be of this Truth, who yet are not of it, and many of them, afterward discover themselves, or will be discovered and separated from the People of Christ at his Coming, *Matth. xiii. and xxv. Chap. xv. 2, 6. Matth. vii. 21, -- 29. 1 Tim. v. 25. Heb. x. 39. Jude 4.* Therefore there is Distinction made between the Visible and Invisible Kingdom of Jesus Christ, and the Visible is nothing else, but the outward Appearance of the Invisible, such as it now makes *John ii. 19. They went out from us, but they were not of us: For if they had been of us, they would no doubt have continued with us; but they went out, that they might make manifest, that they were not all of us.*

3. By this Truth Christ's Subjects are distinguished and differenced from all others, howsoever agreeing with them in other Things, and however related to them and bound together with them by many other Ties. The Church stands distinguished from all other Societies, as has been noticed, bearing the

Motto, *The Lord our Righteousness.* This Truth lies at the Bottom of all that Division and Enmity betwixt the Seed of the Woman and the Seed of the Serpent, and of all that hatred of the Men of this World at the Subjects of Christ's Kingdom: For whatever their Pretences the World may make for this hatred, yet our Lord tells us the true Cause of it, when he says, *John xviii. 14. I have given them thy Word, and the World hath hated them, because they are not of the World, even as I am not of the World.* The Men of this World may love Christ's Subjects on account of other Things common to them with the World appearing about them; but as they appear to be of this Truth, and keep the Testimony of Jesus Christ, they cannot love them; neither do they hate them for these same Things, that they find with others, who are not of this Truth, in whom they take Pleasure.

However we be joined with the People of Christ, if we be not with them in this, we are none of Christ's Subjects, nor have we any part in the Kingdom of Christ. And all Separations from the World, that flow not from this Truth, are none of that Controversy, which the Lord hath established in the Earth between the Seed of the Woman and the Serpent.

pent, and are not Separations from the World but Divisions in it.

4. In this Truth all Christ's Subjects are one, however otherwise differenced. They are of different Nations, different Stations in the World, and of different Parties in the World; they have different Measures of Gifts and Grace, different Measures of Light, when Differences of Opinion and Practice will be found among them, and they are liable to Error in many Cases, while they are in the World; so that Uniformity, in all these Things, which some of them may judge very necessary, is not to be expected here; but herein they are all one, they are *every one of this Truth*, yea, even tho' they may have different Speculations about it, and Controversies of Words, while the *Truth* itself reigns in all their Hearts.

This is that Unity of the Faith, where all the Members of the Body of Christ, even the Babes not very skillful in the Word of Righteousness, are, every one according to their Measure, growing up *unto the Measure of the Stature of the Fulness of Christ*, Eph. iv. Chap.

Thus they are united by Christ's Word according to his Prayer to the Father, *that they may be one*, John xvii. 20, 21. *Neither pray I for these alone, but for them also who*

shall believe on me through their Word, that
 they all may be one, as thou Father art in me,
 and I in thee, that they also may be one in us,
 that the World may believe that thou hast sent
 me. They are more closely joined together
 in this Truth, than they can be by any other
 Means whatsoever, and it is of more Force
 to unite them, than any Thing can be to
 divide them; so that it is impossible for any
 Difference to break this Union. Here is
 Christ, their Peace, on whom all their Iniqui-
 ties met, *Isa. liii.* And his Righteousness,
 which is unto them all, and upon them all
 without Difference, and is the Foundation of
 one and the same Hope unto them all, *Rom.*
ii. 22. Gal. iv. 5, 7. and v. 5. His Blood,
 his Cross, whereby the Enmity is slain, and
 they all reconciled to God in one Body. By
 this Truth, they are all made to drink into
 one Spirit, which they receive through the
 hearing of Faith, and are all related to God
 as their Father, and to Christ as their Bro-
 ther-Ransomer, their one Lord Redeemer.
 And in being of this Truth, they are all uni-
 ted to Christ by it, as Fellow-Members of
 that one and same Body, whereof he is the
 Head, and tho' the Members be many ways
 differenced, yet there is but one Body, where-
 in all the Members are growing up in this
 Unity of the Faith, and Knowledge of the
 Son

Son of God ; ought they not therefore to endeavour to *keep the Unity of Spirit in the Bond of Peace, forbearing one another in Love* as to other Differences? Should any Part of them rise up to oblige all others to Uniformity with them in Matters of Difference and so to establish another Bond of Peace by the dividing of the Body of Christ, which yet must remain united in this Bond in spite of all Differences? Or dare we exclude from the Privileges of Christ's Kingdom, and reject from our Church-~~communion~~, the least of them that are of this Truth, because they follow not with us in our Uniformity; and this after the only Lord of the Church has said, *Every one that is of the Truth, heareth my Voice?*

SECT. III.

THE Hearing of Christ's Voice, and being his Subject are the same Thing; but we shall enquire a little more particularly concerning this his Voice, which his Subjects hear, and then concerning their *hearing it*.

As to the first of these, we may find a short Sum of our Lord's Voice to his People, in his Commission to the Gospel Ministers *Mark xvi. 15, 16. And he said unto them Go ye into all the World, and preach the Gospel to every Creature: He that believeth and is baptized, shall be saved, but he that believeth*

shall be damned. Mat. xxviii. 18, 19, 20:
 And Jesus came and spake unto them, saying,
 All Power is given unto me in Heaven and in
 Earth; Go ye therefore and teach all Nations,
 baptizing them in the Name of the Father, and
 of the Son, and of the Holy Ghost; Teaching
 them to observe all Things, whatsoever I have
 commanded you: And lo I am with you alway
 even unto the End of the World. Amen.

And 1. Christ's Subjects hear his Voice,
 preaching Peace through his Cross to them
 that were afar off, and to them that were nigh,
 Eph. ii. 17. even the Word of Reconciliation,
 Cor. v. 18—21.

This preaching of the Gospel to every
 Creature, this Proclamation of Peace sup-
 poses a Controversy between God and them
 to whom 'tis sent, and that they are there-
 in a petishing Condition, from which
 they are incapable to recover themselves
 For the Son of Man came to seek and to save that
 which was lost, and he came not to call the Right-
 eous but Sinners to Repentance: Wherefore,
 that Sinners may hearken to this Word of
 salvation, they must know that they have
 destroyed themselves: And because they do not
 easily entertain such a Thought of them-
 selves, and so slight the glad News of Sal-
 vation, they are awaken'd to hear them by
 the Voice of the Law and its Work upon
 their Consciences; the Lord Christ by his
 Spirit

Spirit making the Law subservient to the Gospel, by this Means shutting up Sinners to the Faith, and stopping their Mouths, that they may be subject to the Judgment of God, and so hearken to the glad Tidings of Salvation, *Rom. iii. 19. and vii. 9. Gal. ii. 19.* But when the Law hath done its Work upon the Sinner, he will not for all this hearken to the News of Salvation, but despair, it he be not cast into the Mould of the Gospel Doctrine: for its only they *that are of the Truth, that have an Ear to hear Christ's Voice* and of the hearing of this Voice, we have spoken already:

2. His Subjects hear his Voice in his Commandments. *Teaching them to observe all Things whatsoever I have commanded you.*

He speaks to his People in all his Institutions, all the Ordinances of the Gospel are his Voice. He hath appointed the Gospel Ministry first extraordinary, for the first Erection of the Church, the first joyning together of the Saints in the Body of Christ, which Ministry is now ceased; and then ordinary, for the edifying of this Body of Christ, by adding the Elect unto it, and Building them up in it in all Ages unto the End of the World, *Eph. iv. 11, 12, 13.* He hath commanded them to preach and teach, and to baptize the Disciples, and their Infants (who are to be reckoned

in the same State with them,) with
 Water in the Name of the Father, and of
 the Son, and of the Holy Ghost, *Mat. xxviii.*
19. Acts ii. 38, 39. 1 Cor. vii. 14. Mark
13, 14. He hath instituted the great Or-
 dinance of his Supper, to be observed in the
 Churches, or worshipping Congregations of
 the Saints, who are one Bread and one
 Body in the Communion of that Bread
 which they break, and that Cup which they
 drink, which is the Communion of the Body
 and Blood of Christ ; even as that Bread and
 Cup is his Body and Blood, *1 Cor. xi. 18, 20,*
23--26. 1 Cor. x. 15--18. A Gospel Church
 is his Institution with its Officers, Elders or
 Pastors and Deacons, *Phil. i. 1.* and its Dis-
 cipline, *Mat. xviii 15.--20. 1 Cor. v Chap. 2 Cor.*
5.—8. And in such a Church his Dis-
 cipline, made so by the Influence of the Word,
 is to continue *steadfastly in the Gospel-doctrine*
and Fellowship, and in breaking of Bread, and
Prayers, and in praising God, glorifying the
name of our Lord Jesus Christ with one Mind,
one Mouth, *Acts ii. 41, 42, 47. Rom.*
15, 6, 7. Not forsaking the assembling of
 ourselves together, but considering one another
 to provoke unto Love and good Works, and ex-
 horting one another, *Heb. x. 23, 24, 25.* And
 is the most eminent Mean of our worship-
 ping in the heavenly Sanctuary, while we
 are here upon the Earth. *Heb. x. 19* —

25: He hath also changed the Sabbath from the seventh to the first Day of the Jewish Week, when he finished his Work, and entered into his Rest in the new Creation, even as God rested from all his Works in the first Creation; so that this Day remains as the Sabbath of the People of God. Col. ii. 16. Heb. iv. 3, 8, 9, 10. Acts xx. 7. Rev. i. 10.

Christ speaks to his People in the moral Law, which he hath explained and delivered to his People, as their Lord Redeemer, and which *he writes on their Hearts*. The least of his Commandments must be great and precious, as they are his, unto his People, and *he that breaks the least of them, and teacheth Men so, is least in the Kingdom of Heaven*; his People must be taught *to observe all Things, whatsoever he commandeth them*: But there some much insisted on, and vehemently pressed upon his People in the New Testament, which were not so clearly revealed, nor so much inculcated before, and which are especially suited to the New Testament Revelation; as for instance, the Command to deny our selves, and take our Cross, and follow Christ, Matth. xvi. 24, 25. The Command to love our Enemies, to bless them that curse us, to do good to them that hate us, and to pray for them which despitefully use us and persecute us, Mat. v. 44. Luke ix. 51-56. And the Command to call on the Name

the Lord Jesus, and to ask of the Father in
 his Name, John xvi. 24. Rom. x. 13, 14.
 and to enter into the Holiest by the Blood of
 Jesus, by a new and living Way, which he hath
 consecrated for us, through the Vail, that is to say,
 his Flesh, Heb. x. 19, 20, 22.

But we have a Commandment in the
 New Testament, whereby the Sincerity of
 our Obedience is to be tried, and whereby
 distinction is especially made betwixt Christ's
 subjects, and the Seed of the Serpent, or
 the Children of the Devil, and we have this
 Commandment, 1 John iii. 23. *And this is*
the Commandment, that we should believe on the
Name of his Son Jesus Christ, and love one ano-
ther as he gave us Commandment. Christ gave
 his Commandment of Charity, or brother-
 Love, to his Disciples, when about to
 leave them, Jo. xiii. 34, 35. *A new Command-*
ment I give unto you, that ye love one another,
I have loved you, that ye also love one ano-
ther By this shall all Men know that ye are
Disciples, if ye love one another. This Love
 is plainly distinct from that Love which,
 by the Law of Nature, we are bound to
 give to all Men, and which is also enjoined
 on us by Jesus Christ: For after the En-
 trance of Sin, the Lord laid the Founda-
 tion of this brotherly Love among the Wo-
 man's Seed, in that Intimation of his De-
 sign to put Enmity betwixt the two Seeds,
 and our Lord commands his Disciples to

love one another *even as he has loved them*. This Love is also distinct from that peculiar Love that God's peculiar People the Members of the Common wealth of Israel after the Flesh, were bound to have toward one another as Brethren by the Law as it was delivered to them: For this is a peculiar Love among the Disciples, Jew or Gentiles, wherewith they love one another, *even as he hath loved them*.

Our Lord calls this his new Commandment, and it may be called new on the Accounts, (1.) Because the Love here required has a new Object. *Every one that of the Truth*. Every one of the Redeemed unto God by the Blood of the Lamb, of every Nation, is to be loved with the Love, wherewith Christ would have his People to love one another even as he hath loved them. He hath slain the Enmity betwixt these two, Jew and Gentile, and hath taken them down, and made them up again into one new Man in himself. This new Man is the adequate Object of the Love, and so 'tis new, Eph. ii. 14, 15, (1.) Because there is a new Reason for it, *even as I have loved you*, 1 John iii. 16. Here we perceive we the Love of God, because he lay down his Life for us, and we ought to lay down our Lives for the Brethren, 1 John. iv. 10, 11. And this is his Commandment

whom the Father hath given Authority to execute Judgment, because he is the Son of Man, John v. 27. As it was said to the Children of Israel, I am the Lord thy God, which brought thee out of the Land of Egypt, thou shalt love thy Neighbour as thy self; so here he says, A new Commandment give I unto you, that you love one another as I have loved you. 3. Because Obedience to this Commandment is a special Fruit of the New Testament Spirit, the Spirit of Jesus Christ, conforming us to him in his Love to his People. Therefore, says he, as I have loved you, that ye also love one another, and John xv. 12, 13. This is my Commandment that ye love one another, as I have loved you. Greater Love hath no Man than this, that a Man lay down his Life for his Friend. This is pointed out, as the special fruit we bring forth by abiding in him, as the branch in the Vine, ver. 4, 5, 8, 10. 4. Because it is the trying Command of the New Testament, whereby the Lord puts a Difference betwixt his Subjects, and the Rest of the World; for by Means of this he makes it manifest in their own Consciences by his Spirit, that they are his, 1 John iii. 18, 24. And by this he would have his Disciples manifest in the World; therefore he prays to the Father, that they may be one, that the World may believe, that the Father hath sent him,

John

John xvii. 21. And by this he will distinguish his People from the World, *when he executes Judgment at his Coming*, Mat. xxv. 31, -46. *And then the World shall know that the Father hath loved them, as he has loved him*, John xvii. 23. so he says, *by this shall all Men know that ye are my Disciples, if ye have Love one to another.*

With Respect to this Law, putting the Difference betwixt the Children of God and the Children the Devil, Believers are called *Righteous*, 1 John iii. 7. *Little Children let no Man deceive you, he that doth Righteousness is righteous, even as he is righteous.* Jesus Christ is righteous in the perfect Obedience he gave unto the Law of eternal Life and Death in the Room and Stead of his People, and this is the Righteousness, whereby they are justified, and stand for ever as Children in the Father's Favour and Love with Jesus Christ his Son, who kept his Commandments, and continues in his Love. And *he that doth Righteousness is said to be righteous even as he is righteous.* Righteousness must respect a Law, against which if Man sin, he cannot properly be called righteous with Respect to that Law, and here Believers are called righteous with Reference unto a Law against which they do not Sin, ver. 4, 5, 6. *Whosoever committeth Sin transgresseth also the Law; for Sin is the Transgression*

of the Law, and ye know that he was mani-
 fested to take away our Sins, and in him is no
 sin. Whosoever abideth in him sinneth not,
 whosoever sinneth hath not seen him, neither
 known him. The Law, with Respect to which
 Believers are righteous in doing Righteousness,
 cannot be that, with Respect to which Christ
 is perfectly righteous; and they in him their
 Head: For tho' there be none that give any
 true Obedience to the Commands of that Law
 but they, yet they sin against them daily, and
 they are not righteous, with Respect to
 that Law, in their doing the Righteousness of
 it. But the Apostle plainly points here to the
 Lord's *New Commandment* of brotherly Love,
 which the Lord himself doth, when he says, *John*
14. 10. If ye keep my Commandments, ye shall
abide in my Love, even as I have kept my
Father's Commandments, and abide in his Love.
John 15. 10, 11, 12, 13, 14, 15, 16, 17. These Things I com-
mand you, that ye love one another; for the
Apostle here tells us, ver 8, 9, 10, 11. He
that committeth Sin is of the Devil, for the
Devil sinneth from the Beginning. For this
purpose the Son of God was manifested that he
might destroy the Works of the Devil. Whoso-
ever is born of God doth not commit Sin, for
the Seed remaineth in him: And he cannot Sin,
because he is born of God. In this the Children
of God are manifest, and the Children of the
Devil.

Devil: Whosoever doth not Righteousness
not of God, neither he that loveth not his Bre-
ther: For this is the Message, that ye hear
from the Beginning, that we should love
another. 'Tis plainly the Enmity and Hatred
of the Devil, and his Children, against the
Woman's Seed, that is here called Sin, as
is also, John viii. 34, 37, 38, 44 And it is
Love to the Woman's Seed, Love to our
Brethren in Christ for his Sake, that's here
called Righteousness. But it cannot be the
Perfection of this Love, which is in Jesus Christ
the righteous, nor such Measures of it, as are
to be found with some eminent Saints on Earth
that is here intended; for some of the Children
of God have it not in this Respect, but
the Apostle here speaks of a Law, against which
none that are born of God can sin, because the
Seed of God remains in them, and that is the
Law requiring that we have this Love one
another, to difference us from the Children
of the Devil, that have not this Love at all, nor
can have it, because they are not born of God
but hate and persecute God's Children. Nor
do all the Children of God sin against this Law
for they have purified their Souls in obeying the
Truth through the Spirit unto unfeigned Love
of the Brethren, being born again of the incor-
ruptible Seed of the Word, which remaineth
in them, so that they cannot be destitute

his Love altogether, as the Children of the Devil are, nor hate the Brethren as they do, and so cannot sin against this differencing Law, ver. 12,--15. Not as Cain, who was of that wicked one, and slew his Brother: And therefore slew he him? Because his own Works were evil, and his Brother's righteous. Marvel ye not, my Brethren, if the World hate you. We know that we have passed from Death unto Life, because we love the Brethren. He that loveth not his Brother abideth in Death. Whosoever hateth his Brother is a Murderer, and we know that no Murderer hath eternal Life abiding in him.

The more we do of this Righteousness, the more full Evidence we have of our being the Children of God, and enjoy the more of these Manifestations of his Love, that are promised them that keep his Commandments, *John* one, and xv. Chap. And because there is so much of the Labour of this Love, which is the Fruit of Faith, yea so little Access to perform the Duties of this Love in a constant Way, though the Neglect of Christ's great Institution for that End, *Mat.* xviii. 15,--20. *Acts* 1, 41, 42. therefore these Manifestations are little known, as they were at the Beginning, when Faith and this Love was living, and when it could be said of Believers in Churches, whose Faith in the Lord Jesus,

and Love unto all the Saints, might be heard of, *After that ye believed ye were sealed with that Holy Spirit of Promise, which is the Earnest of our Inheritance,* Eph. i. 13, 14.

3. Christ's Subjects hear his Voice in Threatnings, *He that believeth not shall be damned.* See further these Instances of Christ's Threatnings, *Mat. vii. 21,--27. Luke xiii. 24,--27. Mat. xxv. Chap. Mat. xvi. 6, 17, 18, 32,--35. John. xv. 2. Heb. ii. 2, 3. and vi. 3,--8. and x. 23,--31, 38. xii. 25, 28, 29. 2 Pet. ii. 20, 21. and Threatnings to the Churches, Rev. ii. iii. Chap.*

His Threatnings are his Voice as well as his Promises, and if his Subjects be not that hear this Voice of his, who are they that give it a suitable Hearing? This Voice of Christ is very useful to his People to keep them from carnal Security, and Self-confidence, and to move them to hold fast the Grace of his Kingdom, *whereby they may serve God acceptably with Reverence and godly Fear: for even their God is a consuming Fire.* That they may not be from being an Evidence of Unbelief or of unrighteousness to be poor and of a contrite spirit, and to tremble at God's Word; and that hearken not to the Voice of Christ's Threatnings, while Sin and Self remain in them, will very soon give little Ear to

Word of his Grace, and be little under the influence of it. *Paul* knew as much of Freedom, and of the everlasting Righteousness bought in by Christ, as any in our Day, and did not think that he was doing any Thing consistent with it, when he kept under his body, and was bringing it into Subjection, that by any Means, when he had preached to others, he himself should be cast away, 1 Cor. ix. 24, -- 27.

4. Christ's Subjects hear his Voice in his Promises. *He that believeth and is baptized, shall be saved.* See Rom. x. 8, — 13. John 37. 1 John v. 11, 12, 13.

This is the great Promise of the Gospel, wherein all that is promised is the Reward of Christ's Righteousness, the only Foundation of our Title to all the Promises, and then only can we have solid Hopes of enjoying the good Things promised, when we look upon them as the Reward of his Righteousness; yet so as we must attend to this Tenor of the Promises, *commanding them to observe all Things, whatsoever I have commanded you; and lo I am with you unto the End of the World.* And if ye keep my Commandments, ye shall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love.

The Gospel contains the Promises of this Life, and of that which is to come; and Godliness has these Promises. See the Tenor of the Promises of this Life; Take no Thought saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? But seek ye first the Kingdom of God, and Righteousness, and all these Things shall be added unto you. Take therefore no Thought for the Morrow; for the Morrow shall take Thought for the Things of it self: Sufficient unto the Day is the Evil thereof, Mat. vi. 31. — Unto this Promise the Apostle seems to refer, when he says, That Godliness has Promise of the Life that now is. See 1 Tim. 4. 8, — 10. We have also something of a Promise of this Life in our Lord's Saying, That there is no Man that hath left House or Lands — for his Sake and the Gospel's, he shall receive an hundred fold, now in this Time Houses and Lands, with Persecutions; in the World to come eternal Life, Mat. 23. 28, 29, 30. But there are other Sort of Promises made out unto Christ's Subjects in this World, such as the Promise of Christ being always present with his Ministers in teaching, and with his People in observing all Things that he commands; and the Promise, John xiv. 23. And the Promise to the Churches. See the Promise to Philadelphia.

Rev. iii. 10. *Because thou hast kept the*
word of my Patience, I also will keep thee
from the Hour of Temptation. We must next
 consider the Tenor of the Promise of the
 that is to come, which is the main
 promise of the Gospel, the earthly Inheri-
 tance being now done away, and the Pro-
 mise of Christ's coming in the Flesh being
 now fulfilled. See Rev. iii. 21. *To him that*
overcometh will I grant to sit with me in my
throne, even as I also overcame, and am set
down with my Father in his Throne. John
 15, 26. Rom. viii. 17. 1 Cor. xv. 58. *Be*
 steadfast, unmoveable, always abounding in the
work of the Lord; for as much as ye know,
your Labour is not in vain in the Lord, Col.
 3, 24. *And whatsoever ye do, do it heartily*
unto the Lord, and not unto Men, knowing
that of the Lord ye shall receive the Reward
of the Inheritance; for ye serve the Lord Christ.
 1 Tim. v. 14. Our Lord says, Matth. vii.
 that *heareth my Sayings and doth them, is*
like unto a Man which built his House on a
Rock, and when the Storm came, it fell not, but
it was founded on a Rock. His People
 shall not perish in the Judgment, but will be
 eternally saved, because founded on him the
 Rock of Salvation; but every one found-
 ed there keeps his Sayings, and to their
 Salvation the promised Salvation is manifesta-
 ed, and presents himself, Mat. xxv. speaking thus

to his People in the Judgment, *Come ye* *fed of my Father, inherit the Kingdom prepared for you from the Foundation of the World:* *I was hungry, and ye gave me Meat, this* *and ye gave me Drink, &c.* The Kingdom was sure to them by an eternal Purpose free Grace in Christ: But their keeping Christ's Sayings manifests their Interest in this Grace, and so the Promises run in the Tenor.

Grace and Duty harmonize pleasantly the Word; but since they have been set Odds by the Subtility of Satan, and Corruptions of Men, the Glory of both which appears brightest in their due Connection, has been very much darkned; and both contending Parties seem to have lost each of them, a considerable Part of the Word, with the Benefit of it, in the Contention. If I durst presume to offer a Treatise to the Consideration of both Parties, it might be of great Use to them, it should be that Word, *Jam. ii. 22, Seest thou that Faith wrought with his Works, and by Works was Faith made perfect?* They that have Zeal for Works, and magnify them, are were, upon the Disparagement of Grace, and Christ's Righteousness revealed in the Truth of the Gospel, and so give out the Truth with great Caution, as if they were afraid of it, and that will not let themselves

others see much in the Gospel, but
 Commands, and Promises to the keeping
 these Commands, had need to understand
 and see how Faith wrought with Abra-
 ham's Works when he offered up his Son,
 and to endeavour to make it manifest to o-
 thers, when they press any Duty. Now
 the Faith that wrought with Abraham's
 Works was this, *God will provide himself a
 Lamb for a Burnt-offering*, Gen. xii. 8. And
 they would testify in the Lord, Eph. iv. 17.
 and exhort us by the Lord Jesus, 1 Thes. iv.
 2. and beseech us by the Mercies of God,
 Rom. xii. 1. and knowing the Terror of the
 Lord, persuade us. 2 Cor. v. 11. when they
 tell us how we ought to walk and please God, no
 man could justly find Fault with them. On
 the other Hand, they that shew a great Zeal
 of Grace, and love only to hear or preach
 absolute Promises, and to press our Assu-
 rance of absolute Promises in believing the
 Gospel, and that give out the Commandments
 of the Lord Jesus, and Promises made to the
 keeping of them, with great Caution, as if
 they were afraid of them, would be nothing
 worse, tho' they saw and considered well,
 and did their best to let others see, how by
 Works Faith is made perfect: For by Works
 Abraham's Faith was thus confirmed, and in
 the Measure reached its End. *And Abraham*
lifted

lifted up his Eyes and looked, and behold
 Ram caught in a Thicket. --- And Abraham
 called the Name of that Place, Jeborab-jir
 --- And the Angel of the Lord called
 Abraham out of Heaven the second Time,
 said, By myself have I sworn, saith the L
 for because thou hast done this Thing, and
 not with-held thy Son, thine only Son, tha
 Blessing I will bless thee, Gen. xxii. 13.
 And when they testify the Gospel of the G
 of God, they may also earnestly exhort
 to shew constant Diligence in the Work
 Labour of Love unto the full Assurance
 Hope unto the End ; and that we be not slo
 ful, but Followers of them, who through F
 and Patience inherit the Promises : For w
 God made Promise to Abraham, becaus
 could swear by no greater, he swore by h
 self, saying, Surely Blessing I will bless
 --- wherein God willing more abundantly
 shew unto the Heirs of Promise the Imm
 bility of his Counsel, confirmed it by an O
 Heb. vi. 10, --- 18. And thus by Works
 Faith would be made perfect, and we w
 learn to bold Faith and a good Conscie
 which some putting away, concerning F
 make shipwreck, 1 Tim. i. 19.

If our Preachers would look with both
 upon both Parts of this same Text, See
 how Faith wrought with his Works, and

Works was Faith made perfect; there would
be so much Encouragement given on the
Hand to the natural Inclination that is
in us, to establish a Righteousness of our own,
and so much Offence to them that love the
Truth, as it is in Jesus; nor, on the other
Hand, so much Encouragement to a Sort of
Professors of the Truth, that would take Joy
in the Gospel, and triumph in their Know-
ledge of the Way of Righteousness, and in
the Exercise of their Gifts, while at the same
Time they slight the Commandments of Jesus
Christ, walk after the Flesh, and exercise not
themselves to keep Consciences void of Offence
toward God and toward Men; and will not
take up their Cross and follow Christ.
Preachers of natural Religion, with the
Wisdom of Words, will be magnified by the
Pharisees, and Preachers of a Zeal of God,
not according to the Knowledge of the
Righteousness of God revealed in the Gospel,
will be magnified by the Pharisees, and Preach-
ers of Grace, or of Faith without Works, the
Advocates of it, and without exhorting and warn-
ing every one, how we ought to walk, and to
love God, will be delightful to them that
rest in Faith without Works, and they that
do not to declare the whole Counsel of God,
will please no Party of this World; yet they
bring unto God a sweet Savour of Christ in them
that

that are saved, and in them that perish, every one that is of the Truth will hear Christ's Voice.

But we must proceed now to consider what it is to *hear Christ's Voice*. And, i. *to hear Christ's Voice is to discern it.* Christ's Subjects that are of the Truth, and so have an Ear to hear Christ's Voice, have another Sort of discerning of his Voice, than other Men are capable of. *The natural Man cannot know the Things of the Spirit of God, because they are spiritually discerned:* He takes up all that Christ says, in a natural Way, accommodates it all to his natural Way of Thinking, and so far as he imagines it to be according to that, so far he understands it, and no further; but if he apprehends that there is any Thing more in it, he understands it not, *it is Foolishness to him*, because it is not according to his Wisdom; and so he discerns not the Voice of Christ at all: For the Things that Christ says, are the Things of God's deep Wisdom, which Man cannot know, and which the Spirit, that searcheth all Things, reveals not in the Words which Man's Wisdom teacheth, but in Words fitted by the Spirit to express spiritual Things.

The natural Man goes about to judge by his Wisdom; for he has no other Way of judging; but he that is spiritual, or he

of the Truth, and so has an Ear to hear
 Christ's Voice, judgeth all the Things that
 Christ says; he knows his Voice, understands his
 meaning, having heard him, and been taught
 him, as the Truth is in him; he has
 with, the Evidence of Things not seen, the
 substance of Things hoped for, the Eyes of
 Understanding are enlightened, to know
 what is the Hope of God's Calling, and what
 the Riches of the Glory of his Inheritance in
 the Saints, and he is transformed by the Re-
 newing of his Mind, that he may prove what
 is good and acceptable, and perfect Will
 of God, and he knows the Terror of the Lord;
 he judges all the Things that Christ says:
 and herein he is not subject to Man's Judg-
 ment: For he judgeth of Things above all
 Man's Wisdom: For who hath known the
 Mind of the Lord, that he may instruct him?
 and, says the Apostle, *We have the Mind of*
Christ, 1 Cor. ii. Chap. See ver. 13,—16.

They that are of the Truth, and have tasted
 that the Lord is gracious, do as new born
 babes desire the sincere Milk of the Word, and
 they suck in that sincere Milk, that they
 may grow thereby, 1 Pet. ii. 1, 2, 3. But
 others seek the Word, and a Meaning
 it to answer this and the other corrupt
 end and Design, and they delight in it,
 they conceive it suited unto that End;

so if they grow by it, they grow Monsters Religion. They taste not that sincere Milk to grow up thereby unto eternal Life; they take the Word only as it makes for their Purpose. And this is the Way in all the perverse Disputings of them, that use the Word to serve their Party-designs, and their Pride, Envy, and Malice against one another: They rejoyce in the Word, as it seems to hit their Adversary, and as they conceive it makes for their Party; but the sincere Milk of the Word they know not, they love not. However Christ's Subjects may be for a Time, or in some Things carried out this Way, yet this is no Mark of his Subjects.

They that are of the Truth, distinguish Christ's Voice. *His Sheep follow him; they know his Voice: And a Stranger will they not follow: For they know not the Voice of Strangers,* John x. 4, 5. They can distinguish his Voice from *Enthusiastick* Imaginations, and the Language of a false Spirit from the Language of Nature and Man's Wildness, and from the Doctrines and Commandments of Men: For tho' there may be Superstitions in them, and tho' they may be enslaved to many Things to Men, and afraid to do otherwise than that their Doctrines and Commandments should be the Word of Christ; yet they do not see the Glory in Man's Words, that they see in the

Words of Christ which they discern: For what is the *Chaff* to the *Wheat*? Christ's People may be keeping in Notion, and some way in Practice, the Word of Man, and yet have some discerning of, and Inclination to observe the Word of Christ, directly contrary to what they are keeping of the Word of Man; tho' they do not see the Inconsistency, and so are driven into great Difficulties about keeping the Word of Christ, and Man's Word together.

2. Christ's People hear his Voice; their Consciences are subject to it, they receive it, and embrace it, on Account of his Authority, the Rule of their Faith and Obedience, of their Fears and Hopes.

They hear his Voice, as it is the *Voice* of their Lord Redeemer. They have a Sense of his Authority in his Voice, and their Minds and Wills are subjected to it. 'Tis enough to them that he says so, without asking any further Questions about it; and thus they hear his Voice, of whom the Father hath said, *this is my beloved Son in whom I am well pleased, hear ye him.* Christ hath not subjected the Consciences of his Subjects to any other Authority besides his own; yea he has charged his Disciples to call any Man Master: he would not have any of his Disciples called *Rabbi, because one is their Master, even Christ,*
and

and all they are Brethren, Matth. xxiii. 8, - His Ministers, that bring his Word to People, are not to preach themselves the Lords, but Christ Jesus their Lord, and themselves their Servants, in representing Authority of Christ in his Word unto them. They have no Authority of their own over Consciences of the Disciples; and however Disciples may be in many Things enslaved even by them, yet Christ hath made them free, and this their Slavery is no Evidence of their Subjection to Jesus Christ: For their Subjection to him evidences itself in a Respect to his Authority in his Word, in Opposition to all that stands in Competition with it; and tho' his Mind should be many Ways mistaken by his Subjects, yet a Regard to his Authority, in holding what they take to be his Mind, in Opposition to the Authority of Man, is a better Evidence of their hearing his Voice, than the observing the Things that he says, on the Account of no other Authority but that of Man.

Some seem to receive Christ's Word on the Account of the Reasonableness of what he think he says; and so it is not his Voice they hear, but the Voice of their own Reason. Some receive what he says, because of the Impressions made upon them, as they take to be his Spirit, and they take no further heed

that he says in his Word, than as they find
 impressed upon them: Thus they hear not
 his Voice in the Scripture-Revelation, but
 the Voice of these Impressions; and they take
 the whole Word of Christ as it is his, but
 the Word as they find it impressed for their
 use. Yet the Spirit of Christ is the same
 spirit that endited the Scriptures, and he
 that is born of God heareth the Scriptures,
 and Christ's Voice in them; and when the
 Holy Ghost leads us unto all Truth, *he brings*
all Things into our Remembrance, whatsoever
Christ hath said unto us, and he speaks not of
himself, but glorifies Christ; so that they that
 are under his Influence are subjected to the
 authority of Christ in his Word, and receive
 his Word, as it is his. Some again receive the
 things that Christ says, on Account of the
 authority of Man; and many hear not the
 Voice of Christ, but the Voice of prevailing
 custom, and the Traditions of their Fathers;
 and the Voice of the World, the Voice of the
 generality of the Wise and Learned, or the
 Voice of the Godly goes farther with the most
 part than the Voice of Jesus Christ in his
 Word: For where they find Christ saying any
 thing in his Word, and none saying with
 him, they cannot hear him. So far as his Dis-
 ciples give Way to these Things, so far their
 objection to him appears not.

They

They that are subject to Christ's Authority in his Word, and entertain his Voice, the Rule of their Faith and Obedience, Fear and Hopes, shew a Regard to all that he say all that he testifies, commands, promises, threatens. The least Thing he says has Weight with them, and what he is most in saying they are most in hearing. They regard his Commandments, and are not as the *Pharisees*, exceedingly zealous in the least Thing which they ought also to do, and passing over *the weightier Matters of the Law*. They do not cut and carve upon the Words and Commandments of Jesus Christ to shun what might endanger their worldly Interest, and to receive only what they may keep without Difficulty and Hazard, and what they blind judge absolutely necessary unto their Salvation, or perhaps what they find absolutely necessary to maintain their Credit among the Party of Christians, that they have to do with.

Christ's Subjects *delight in the Law* of the Lord after the inward Man, and so they hear his Voice without Constraint; but there is another Law in their Members continually warring against the Law of their Minds, that it is no wonder if this their hearing Christ's Voice be very much marred: so far as they are of the Truth, he is un-

them the only Lord of their Faith, of their Conscience, of Sin and Duty, of their Fear and of their Hope. Thus every one that is the Truth bears his Voice.

3. Christ's Subjects keep his Sayings, and do the Things that he says, and so they hear his Voice. They believe his Testimony, they tremble at his Word of Threatning, they hope in his Word of Promise, and they obey and do what he commands.

He is highly offended with them that call him Lord, and do not the Things that he says, Luke vi. 46. *Why call ye me, Lord, Lord, and do not the Things which I say?* Men may be so far under the Influence of his Spirit, as to be thereby enabled to call him Lord, Cor. xii. 3. and so be joined with his People in the Profession; and yet not do the Things that he says: Therefore they are called Branches in him, not bearing Fruit, John 15. 2. These may be, as far as Man's Eye sees, doing what he says, and so be accounted his Subjects: Yet they are not doing the Things he says, but the Appearance of them: They do not obey him in that Faith, which worketh by Love, and which is the Evidence of Things not seen, the Substance of Things hoped for; and so, not having Root in themselves, they wither and bring forth no Fruit to Perfection. But every one, that is

of the Truth, in the least Measure, does, according to that Measure, obey the Commandments of Jesus Christ.

His Subjects are not yet wholly of the Truth : There remains a corrupt Principle of Unbelief and Enmity in their Souls, while they are in this World, from which the Truth in them meets with continual Opposition, it does also from the Temptations of Satan and of the World ; so that when they would do good, evil is present with them ; and they cannot do the Things that they would, yea they do Evil that they would not, that they do, Rom. vii. 19--24. Gal. v. 17. Therefore all that Obedience is very much to be suspected, it meets with no Opposition from within Man's self ; and it is no wonder to see a Pharisee going on without Difficulty, and very smoothly in his Obedience of the Letter, while they, that are of the Truth, and according to their Measure hearing Christ's Voice, find the greatest Reason in themselves to cry out, *O wretched Man !* and, through the Power of Temptation and of the Flesh, fall many Times, even in the Course of their external Obedience ; which is the Reason of Christ's Institution of Discipline in the Church of the Saints, for the Honour of his Name and of his Truth in the World, and the Reprover saith *falleth seven Times and riseth up again*

the Wicked shall fall into Mischief. Yet
 the Pharisee is walking only after the Flesh;
 has not the Spirit of Jesus, nor the Truth
 make head against it, and he is alive with-
 out the Law, therefore he goes on smoothly
 in his carnal selfish Obedience: But they
 that are of the Truth, notwithstanding of all
 their Escapes and Stumblings, are the only
 persons in the World, that move a Step in the
 Way of Christ's Commandments. They on-
 ly are hearty in this Obedience and Spiritual,
 holding the very Truth of the Things that Christ
 requires; they only do the Things that he
 says, because he says them, and are honestly
 aiming at the Glory of his Name in the do-
 ing of them, and at Perfection in Obedience
 to all his Commandments without Excepti-
 on; none but they are truly *denying them-*
selves, taking up their Cross, and following
Christ, and they only sin not against that
 Law, whereby the Children of God and the
 Children of the Devil are manifest.

It is much to be lamented, that, even a-
 mong them, that have more than the com-
 mon Profession of Christian Religion, and that
 have learned some Way to call Christ Lord,
 there appears at this Day so little doing of
 the Things that Christ says; so much Con-
 formity to a present World, and so little Con-
 formity to Jesus Christ, so little Self-denial,

and patient bearing the Cross after him, little Good-will and Forgiveness to Enemies, and so very little Brotherly-love and Charity and Mercy to the Poor: And these are Evidences, that the Truth, as it is in Christ, has either very little Possession in our Hearts, or that it is not in us, and that we receive not the Love of it. Tho' there be many that renounce the gross Profanity of the Publicans and Harlots; and the loose Principles of the Sadducees, and have learned to pray long and even to fast, and that have a fair Shew of giving Alms, so as to maintain their Credit, yet the Truth of Christ's Doctrine, about the Impossibility of serving God and Mammon, laying up for ourselves Treasures in Heaven and not on Earth, that our Hearts may follow where our Treasure is, and about seeking first the Kingdom of God, and taking no Thought for To-morrow, and about giving to the Poor, Matth. vi. Luke xvi. is fully as ridiculous to them unto this Day, as it was at first to the Pharisees, Luke xvi. 14, 15. And the Pharisees also, who were covetous, heard all these Things, and they derided him. And he said unto them, Ye are they which justify yourselves before Men; but God knoweth your Hearts: For that which is highly esteemed among Men, is Abomination in the Sight of God..

But Christ's Sheep hear his Voice, and he knows them, and they follow him, and he gives unto them *eternal Life*, and they shall never perish, neither shall any pluck them out of his Hand.

S E C T. IV.

WE come now to consider the *Connexion* betwixt being of the Truth and hearing Christ's Voice. And this may be some way clear'd to us in considering these following Things.

I. Christ's Title to rule over us, his Authority and Right to command us, is manifest in this Truth concerning his Righteousness revealed in the Gospel. Therefore, when he appears in the midst of the Throne, as Head over all Things to the Church, and takes the Book to loose it, and to order and dispose of all Things about the Church, *Rev. v.* we find the redeemed brought in acknowledging him worthy to take the Book, and to open the Seals; and why? For, say they, *Thou hast slain, and hast redeemed us to God by thy Blood.* The Lord's Authority over Israel, and his Right to command them, was manifest in his redeeming them from the *Egyptian* bondage; and much more is his Authority and Right to govern his People, manifest in the

the eternal Redemption, he has now wrought for them, which is the Subject of this Truth of which they are. He is the good Shepherd that laid down his Life for the Sheep, and has taken it again for them; so they are his own, and they hear his Voice, and follow him. They that know him in this Truth, will be obliged to own with *Thomas*, that he is *the Lord and their God*, and to reckon, that *they are not their own, but bought with a Price, and therefore bound to glorify him in their Bodies and Spirits, which are his*. For a Man to be of this Truth, and yet not subject to, nor acknowledge the Authority of Christ the Redeemer, it is as great an Inconsistency as can be thought of.

2. The Things he says are all suitable unto this Truth, and all his Commandments are according to it: *Therefore they that are of this Truth must bear his Voice*. This Truth is evidently set forth in all the Institutions of the Gospel, which he commands his People to observe, and in all the New Testament Worship. The Preaching of the Gospel is the preaching of Christ crucified. Baptism is the washing away of our Sins in the Blood of Christ, the Answer of a good Conscience toward God by the Resurrection of Jesus Christ, and our being buried with him into Death, that like as he was raised up from the dead,

we should walk in Newness of Life; and as
 many as are baptized into Jesus Christ are
 baptized into his Death. The Lord's Supper
 evidently sets forth his Body, broken for us,
 his Blood shed for the Remission of Sins, and
 the Communion of his Disciples in a Gospel-
 Church in partaking together, as one Body,
 of that one Bread and Cup, is the Communi-
 on of the Body and Blood of Jesus Christ, and
wherein we show forth his Death till he come.
 The Christian Sabbath is our joyful Rest in
 that Work finished by him, who is now en-
 tered into his Rest.

What are our Prayers, if they be not our
 Calling on the Name of the Lord our Right-
 eousness, and asking the Father in his Name?
 And what are our Praises, if they be not A-
 scriptions of Glory to the Lamb that was
 slain, and Thanksgivings unto the Father by
 him? And what is all the New Testament
 Worship, if it be not our drawing near to
 the Father by one Spirit through him, *Who*
has reconciled us to God in one Body by the
cross, and our coming into the Holiest by his
 blood, and through the Vail of his Flesh?
 The Assemblies of his People in the Churches
 are their gathering together unto him, and
 in his Name, *who is the Lord their Righteous-*
ness, to see the Glory and feel the Power of
 the Cross. The Government of a Gospel-
 church

church is a Representation of the Authority of the great Shepherd of the Sheep, that was brought again from the dead, by the Blood of the everlasting Covenant, unto his Sheep. For it is the feeding of his Sheep. And the Life of the Discipline is their agreeing to call on the Name of the Lord their Righteousness, and to ask in his Name, that he may do what they thus do in his Name. Thus the Truth is written upon the Institutions of the Gospel. Further all the Obedience that Christ requireth of us, is according to the Truth, so that it is a *walking in the Truth*. 2 John 4. Christ hath shewed us in this Truth what is good, in answer to that perplexing Question, *What shall I give for the Sin of my Soul? And wherewithal shall I come before God?* And what he requires of us is very agreeable to that Good: He calls us to *do justly, and to love Mercy, and to walk humbly with our God*, Mic. vi. 6, 7, 8. He becomes our God only in and by this Truth; and when he calls us to do justly and love Mercy it is most agreeable to the Revelation of his Mercy and Justice in this Truth; and whereas, in shewing us this Good, he stains the Pride of all our Glory, and glorifies himself exceedingly in our Salvation by that Sacrifice of his own providing; it is every Way agreeable to this, that we should walk humbly with

God. All our Obedience to Christ is our Conformity unto the Image and Glory of God, as it is represented unto us in this Truth; therefore we find the Apostles frequently representing the Suitableness of what they require in Christ's Name unto this Truth. And if we look to the great Gospel Commandments of *Self-denial*, and *bearing the Cross*, *Love to Enemies*, *Love to one another*, as *Christ has loved us*, &c. we may easily see how they all relate to this Truth, and therefore they that are of the Truth must hear his Voice in them. The Things that he forbids are the Iniquities that he suffered for in his Death, and that which he requires is, that we should follow him in that wherein he is Righteousness, and his Threatnings are all to move us, to cleave fast to this Truth, and walk suitably to it, and they will be accomplished on them; that slight this Truth, and them that are not of it.

3. The most excellent Motives unto the Obedience that Christ requires, are fetched from this Truth, and are contained in it. See *Cor. v. 14, 15. For the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live, should not henceforth live to themselves, but unto him, which died for them, and rose again.* We see Mo-

tives brought from this Truth to influence us to our Duty, in the Relations wherein we are placed in the World. See for Instance *Eph. v. 25. Husbands love your Wives, even as Christ also loved the Church and gave himself for it.* We may also take Notice how strongly the Apostle presses Charity, and rich Liberality to the poor by this Truth, *2 Cor. viii. 9. For ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his Poverty might be rich.* If we speak of the exceeding Sinfulness of Sin and of the Holiness of God, and his Wrath due to Sin, as a Motive to Obedience, it is no where to be seen unto such Advantage, as in this Truth; and if we speak of the Hope of Acceptance with God, and of a Reward to encourage us under all the Fears and Difficulties, that may cast up to us about serving God and obeying him, this is no where to be found in the World, but in this Truth; and if we speak of the Pleasure and Delight that is to be found in the Way of Duty, whence flows all that Joy, but from this Truth? Or can they that take not Rest in this Truth find *Christ's Yoke easy*, and his Burden light?

Motives brought from this Truth are the most powerful, for the Revelation of this Truth is the great Contrivance of Infinite Wisdom

Wisdom for bringing sinful Men to Obedience, and therefore it must be effectual in all them, who are of this Truth. And all other Motives without this will be of no Force, to engage us to do the Things that Christ says.

4. In this Truth is found a Deliverance from, and the Victory over every Thing that stands in the Way to hinder their keeping the Commandments of Jesus Christ, who are of the Truth. 1 Joh. v. 3 — 6. *For this is the Love of God, that we keep his Commandments : And his Commandments are not grievous. For whatsoever is born of God overcometh the World : And this is the Victory that overcometh the World, even our Faith. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God ? This is he that came by Water and Blood, even Jesus Christ ; not by Water only, but by Water and Blood. In believing this Truth we see a compleat Victory obtained by Jesus Christ in his Death over the Prince of this World, over all the Power of Sin and of the Lusts of the World within us, and over all the Power of Temptation ; so that however great and terrible this Power of the Prince of the World may be to us, and however impossible like the keeping of the Commandments may seem to us thereby, yet in believing this Victory that Christ hath already won, we*

are partakers with him in it according to the Measure of Faith, and so we overcome the Power of the World, that stands against the keeping of the Commandments of God, and find his *Commandments* not grievous. There are many vain Pretences unto striving against Sin, but *this is the Victory over the World even our Faith*, and who is he that overcome:h but he that believeth? The true Fight against Sin, is the Fight of Faith, the Power of the Prince of this World is too strong a Party for us to contend with, and our Labour against it, is but the washing of the *Ethiopian*, yea we are not at all striving against it, but labouring to wreath the Yoke faster about our own Necks by all our natural Efforts after Deliverance; but Jesus Christ, redeeming us from the Curse in his Death hath effectually broken the Power of the Prince of this World, and cast him out: For *the Strength of Sin is the Curse of the Law*, and he hath effectually done away that in his Death. Now when we find our selves pressed hard, and ready to be overwhelmed with the Power of the World, we overcome in the Belief of this Truth: For here we find all this Power already broken and completely vanquished, and we are Partakers of the Victory in believing; and further we find in this Truth all the Power of God recruited and engaged, by the Cross of Christ.

for them that believe. And thus Faith overcomes the Power of the World. This is the good Fight of Faith. Thus we overcome by the Blood of the Lamb.

Our Lords bids them that would bear his Yoke and Burden first take Rest to their Consciences in him, and then take on his Yoke; For it will be insupportable to them that take not Rest by Faith in that Redemption, which is already wrought by his Blood; but unto all them, that are of this Truth, and find Rest in believing it, it will be easy and light, and they will find his Commandments not grievous. *Mat. xi. 28, 29, 30. Come unto me, all ye that labour and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart: And ye shall find Rest unto your Souls. For my Yoke is easie, and my Burden is light.*

5. It is by this Truth that we are sanctified, and so powerfully inclined and enabled to hear Christ's Voice, *John xvii. 17, 19. Sanctify them through thy Truth, thy Word is Truth. And for their Sakes I sanctify my self, that they also might be sanctified through the Truth. Compare Heb. x. 10, 14. By the which will we are sanctified, through the Offering of the Body of Jesus Christ once for all.——For one Offering he hath for ever perfected them that are sanctified. It is the God of Peace, God*

God reconciled by the Death of Christ, that sanctifies us, *1 Thes. v. 23. And the very God of Peace sanctify you wholly.* And therefore when the Apostle tells us, *that every Man that is in Christ is a new Creature,* he declares that all the Things of this new Creation are of God, who hath reconciled us to himself by Jesus Christ, making him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him, *2 Cor. v. 17, 18, ---* And when he prays, that Christ's People may be made perfect in every good Work, he prays thus, *Heb. xiii. 20, 21. The God of Peace that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work to his Will, working in you that which is well pleasing in his Sight through Jesus Christ.*

We receive the Spirit of Sanctification from the slain Lamb, and by the hearing of Faith, and that Faith, whereby we are sanctified, *Faith in the Blood of Jesus,* that Faith, whereby we get an Inheritance among them that are sanctified, is the very same Faith, whereby we receive Remission of Sins. The Power that sanctifies us, is no other Power, but the Power of the Cross of Christ; and the Glory to which we are conformed by the Spirit, beholding it, is the Glory that shines in Christ.

crucified; and we are raised up to walk in Newness of Life no otherwise but together with Christ, and by the Power of his Resurrection, *who was delivered for our Offences, and raised for our Justification*, and by that blood of the everlasting Covenant, by Virtue of which he came again from the dead: And therefore they seek Sanctification, where it is not to be found, who seek it not in this Truth, and they seek it in vain, who seek it not by that Belief of this Truth, whereby we receive the Remission of Sins, and are justified: But every one that is of this Truth is sanctified by it, and so inclined to hear Christ's voice.

6. In this Truth we have set before us the most powerful and engaging Pattern of Obedience. There have been many flourishing Discourses about the Example of Christ, and about following him as a Pattern, and no doubt it is every where set before us in the Gospel to be imitated and copied after by us; but we cannot look upon his Example unto any Advantage, if we do not view it, as it lies in this Truth, and if it be set up any Way unto the disparagement of this Truth, the Glory of it is destroyed. There are these two Things, that they would do well to advert to in the Example of Christ, who are in good Earnest

to copy after it. 1. They must look upon the Man Christ Jesus, who was obedient unto the Death, as a truly Divine Person, and behold his Glory, as the Glory of God manifested in the Flesh; so they'll find him an unerring Patern, and have Confidence to follow him absolutely without any Fear of Idolatry.

2. They must look upon his Obedience unto the Death, as that very Righteousness, whereby they are to be justified in the Sight of God and entitled to the Inheritance of Children; and so they'll find themselves under the Influence of his redeeming Love, and the Power of his Cross, to engage them to copy after him and will find the greatest Encouragement and Liberty in following him. It will be no Bondage nor slavish Task for them to follow him in his Obedience to the Death, who have the View of it. The Apostle Peter sets it before us in this View, 1 Pet. ii. 21, 24. *For even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that we should follow his Steps:—Who his own self bore our Sins in his own Body on the Tree, while we being dead to Sin, should live unto Righteousness: By whose Stripes ye were healed.*

Thus Christ's Example is set before us the Truth, to which he bears Witness, and thus 'tis powerful to conform us unto it.

we all with open Face, beholding in the Gospel the Glory of the Lord Christ, are changed into the same Image by the Spirit of the Lord; even that same Spirit, that dwells in him, and furnished him in his whole Obedience unto the Death. He makes us Partakers of the Grace of the Man Christ Jesus, and being thus Partakers in his Grace, we copy after him in his Obedience: For the like Grace produces the like Obedience. So we beholding the Glory of the Word made Flesh full of Grace; do all receive of his Fulness Grace, answerable to the Grace that is in him, which makes our Obedience answerable to his, according to the Measure of Grace received from him. And we beholding the Glory of his Obedience and Sufferings, are changed from Glory to Glory by the Spirit of Glory that rested upon him, in his Obedience, and through which he offered up himself; and according to the Measure of our beholding his Glory.

Christians cannot but acknowledge there is Beauty and Glory in his Obedience; but we see no Glory in his Sufferings, which accompanied his Obedience from first to last? and is there no Beauty, no Glory in being conformed to him in his Sufferings, and in being despised and rejected of Men, a Man of sorrows and acquainted with Grief, in his Poverty

very

verty and Want, his Shame and Disgrace,
 and his painful and shameful Death, and
 his patient enduring the Cross, and despising
 the Shame? Is not that suitable Language
 Christians, God forbid that I should glory,
 in the Cross of our Lord Jesus, by whom
 the World is crucified to me, and I to the World.
 It became him, for whom are all Things,
 by whom are all Things, in bringing many
 unto Glory, to make the Captain of their Salvation
 perfect through Sufferings; and it well becometh
 them, who are led to Glory by him, to
 go forth unto him, bearing his Reproach, and
 follow their crucified Captain bearing the Cross,
 which is the good old Way of following him,
 that had a certain Issue in eternal Glory;
 whatever the Men of this World may think
 is the greatest Glory we are capable of in
 this World, the greatest Privilege we can be
 admitted to, to be conformed unto Christ in
 Sufferings; and Every one that is of the Truth
 will, according to his Measure, breathe
 it, and be some-thing of Paul's Mind, who
 he says, Yea doubtless, and I count
 all Things Loss.---That I may know him,
 the Power of his Resurrection, and the
 fellowship of his Sufferings, being made
 conformable unto his Death; if by any Means
 I might attain unto the Resurrection of
 the Dead.

Now unto him that died and rose again, that
 might be Lord both of the Dead, and of the
 living, to that living One that became dead,
 and is alive for ever more, and has the Keys of
 Life and Death, be everlasting Glory, and
 Dominion. Amen.

F I N I S.



